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ASPECTS OF ABUL KALAM AZAD

ESSAYS ON HIS LITERARY, POLITICAL AND RELIGIOUS ACTIVITIES

edited by

abdullah butt

Azad National Committee

PAKISTAN

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In memory of
Centennial the birth anniversary of

MAULANA ABUL KALAM AZAD

Father's abode:	*Delhi*
Mother's abode:	*Madina Taiyyabah*
Date of birth:	*Zul-Hajjah 1305 Hijrah, August 1888*
Birth Place:	*Macca Muazzama*
Death:	*2nd Shaban Al-Muazzam 1377 Hijrah, 22nd February 1958, Saturday, at Delhi*

AZAD NATIONAL COMMITTEE,

PAKISTAN

MAULANA ABUL KALAM AZAD

(1888-1958)

Dr.Abu Salman Shahjahanpuri

Maulana Abul Kalam Azad was a man of outstanding vision and intellect. Owing to his profound knowledge, and learning, perspicoussness, character, appearance and culture, he is considered to be one of the most distinguished personalities of Muslim India. He has rendered valuable services to the sub-continent and Islam and Ummah in different fields and branches of learning. On the basis of his excellence of knowledge and learning, and pecularities of character, nature ranked him among the row of the great men of the world. His greatness demands that his services should be appreciated and our heads should bow in reverence as a token of due recognition.

He started his career as a journalist though, in the early period, he had published two **Guldastas** by the names of **Almisbah** (المصباح) and **Nayrang-e-Alam** (نیرنگ عالم), historically, **Lisan-us-Sidq** (لسان الصدق) worth mentioning in this period. Only ten issues of this journal came out during November 1903 to May 1905 , But through its basic objectives it stirred the field of journalism in that particular period. The utility of its articles, charming style and linguistic flavour and the beauty of compilation attracted all the leading contemporaries. The main objectives behind **Lisan-us-Sidq** were to formulate standards for language, literature and criticism; as well as reforms of the society. Every portion of these objectives was vital and considerable at that time similarly as it is important even today.

We should cherish the memories of every one who served the language, literature and criticism and attemped to reform the society in the past. Similarly those who are serving and reforming in our own period deserve appreciation.

The same inclination led him to **Al-nadwa** (الندوہ). Al-nadwa was the organ of the national and educational institution " **Nadwa-tul-Ulama**" (). There was a particular concept and standard of language and literature in comperison of the objectives of **Lisan-us-Sidq**. Indeed the literary standard was high and the scope wider enough which encompasses various

sciences and arts. In addition the objectives include education of Muslims and their over-all development. Though Maulana's stay at Lucknow did not exceed more than five or six months and he soon left this literary circle and cradle of the nation, however, he set glorious examples to be followed by others.

This early period of Maulana's service should not be ignored. To have a look at this period in appreciation and rcognition will be a proof of our own taste and character. Maulana left Lucknow and reached Amritsar via Bombay and Lahore. After leaving **Al-nadwa** he assumed the responsibility of editing **Vakeel** (وکیل) **Al-nadwa** was a monthly journal, while **Vakeel** used to be published thrice a week. **Al-nadwa** was only a literary journal, while on the other hand **Vakeel** was a complete newspaper. The scope of **Al-nadwa** was limited, while in **Vakeel** there was no limit of subjects and topics. Here Maulana had an opportunity to display his talents in a variety of subjects and wrote on every topic. The publication became regular, pages were increased. His continous diligence and skills brought fruit and its reputation reached furtherest corners of the country. Popularity reached its zenith and circulation increased from hundreds to thousands. While editing **Vakeel** his mental horizon was completely widened and flow of his pen and his perception achieved maturity in the contemporary problems of the period. **Vakeel** was the last phase of Maulana's trainingin journalism.

Maulana's editorship of **Vakeel** consisted of two periods:- First from May 1906 to November 1906; the other by the middle of 1907 to July 1908. The whole period comprised 9 or 10 months as he went to Calcutta in December 1906. In January 1907 he issued **Dar-us-Saltant** (دارالسلطنت) from Calcutta, the then Capital of India but it proved a short lived flame. Hardly it survived for two or three months. By the middle of 1907 he again joined **Vakeel** and stayed there till the end of July 1908, then on the persistence of his father he again went to Calcutta via Bhopal. Maulana's father Khairuddin died in August 1908, and thus one chapter of Maulana's life came to an end.

The objectives before him, at the time of issuing **Lisan-us-Sidq**, were to serve language and literature and to reform the society, while during the assistant editorship of **Al-nadwa**, he mentally attuned himself towards the needs of Islamic civilization and culture, sciences and literature. The **Vakeel** proved to

be the most effective weapon to achieve victories in the fields of national and community problems.

The **VAkeel** has a significant position in the history of journalism and Maulana's contribution is valuable in this regard. The **Vakeel** has played a vital role in various directions of national and community problems and Maulana Azad is a part and parcel in these praise-worthy endeavours. A memorable period of Maulana's life begins at this juncture we should appreciate and recognise his services which he rendered through the **Vakeel.**

During the second period of the editorship of **VAkeel** Maulana Azad was fully convinced that any movement of reforms and improvement can not be launched untill and unless the pen of the editor was free from the dangers of intervention and interruptions from the proprietor of the journal. The pen of the editor should be free from all considerations, interventions or dangers of arrest whether it be the struggle for freedom or quest for the reform and welfare of the sqciety and it is possible only when the reins of the editing and independent proprietorship were in one hand.

The above concept conceived in the form of **Al-Hilal** which came out in July, 1912 as an independently owned organ. It was claimed that the paper would be responsible for ideal and mental training of the nation and Ummah and also for development of language and literature, sciences and arts; religion and politics and other related fields and desirious to bring revolution and reconstruction in action and thought. This quality of **Al-Hilal** (الهلال) was not confined to its pages and articles, but its motives created a revolution in the thinking of Muslim Ummah and it really changed their vision and they began to seek the true spirit, ideals and notions of Islam and created among them an inclination towards practical deeds and performance. **Al-Hilal** is a theme of the new era of change and revolution. The meritorious services of **Al-Hilal** cover literature, religion, politics, journalism and different fields of sciences and arts and also several other spheres of thinking and practical life.

Al-Hilal made the Muslims aware of the downfall in their national life and brought into existence the political consciousness and led them to the line of action. **Al-Hilal** was a national clarion which awakened the Ummah from deep

slumber and created a spirit of action and stimulate their hearts with real feelings of sacrifice and making allowances for others, as well as make them active and energetic in the practical life. **Al-Hilal** was a call of renaissance of Islam and revival of the Ummah. It rendered valuable services in its scope according to his set objectives.

During this period all those movements which have been launched for the improvement and creation of the Muslim's concept of the nation, revival of Islam, progress in education, sciences, arts and scientific research, acceleration of literary taste, criticism, development of language and literature, endeavours for standardisation of education and journalism alongwith a new era of political awakening, whether leading to emotive or intellectual responsess, are mainly due to **Al-Hilal** and thought-provoking writings of Maulana Azad. Reality and truthfulness of history and historical facts do not at all require our appreciation and recognition. But nobility of our hearts, honesty of coginizance, and love for truthfulness demand that we should duly recognise these realities and present our appreciation to **Al-Hilal** and Maulana Azad for their services in search and setting up of national life. The **Al-Balagh** (November 1915 - March 1916) of Maulana Azad was a meritorious service in line with the services initiated with the promilgation of the **Al-Hilal**.

Maulana Azad was an excellent orator of his time. He has given oratory a new style and a significant meaning to versatility itself. To be an orator is also an exclusive quality and this quality should be acknowledged. But Maulana Azad used his rihetorical powers for awakening the nation and creating political consciousness, thereby reconstructing Ummah, awakening it to the need of an energised collective life. He used his eloquence as a means to develop and propagate unity among the ummah. He used it to create feelings of sacrifice and urges for true Islamic life among the nation.

It is, therefore, necessary that alongwith the acknowledgement of Maulana's excellent oratory and his valuable services through this gift, his herculean work toward national revival and struggle for independence should also be recognised as a token of respect and reverenee. The Almighty God has gifted Maulana Azad with the immaculate power of thinking alongawith the highest capabilities for writing and research and Maulana has left behind several books worth remembering.

His first important publication was a brochure by the name of **Jame-ush-shawahid** (جامع الشواہد فی دخول غیر المسلم فی المساجد). It related to the entrance of non-Muslims in the mosque. If non-Muslim's entry into a mosque in any way helped to serve the purposes of missionary activities and publicity of Islam, then there should not be any ban on non-Muslim's entrance in the mosque. This short essay led the Muslims to an important aspect of religion and is an evidence of his deep profoundity in Hadith and Fiqha.

Tazkara (تذکرہ) is his important composition on history. It is the first compilation of its nature. It has created the true comprehension of religion and deep feelings of stability, sacrifice and submission in the path of truthfulness. Such description of righteousness of Islamic history with miracalous characteristic and fascinating narration is non-existent in any other language. On top of it his literary style is superb.

Masala-e-Khilafat (مسئلہ خلافت) is indeed the presidential address of the Provincial Khilafat Conference. But it was much more than a mere presidential address. In fact it is a comprehensive literary and thought-provoking research work, where the meaning of caliphate, its history, establishment of this institution, its importance, fixation of geographical boundaries of the Arabian Peninsula, the policy to keep it aloof from the influence of non-Muslims, linking of caliphate with the tribe of Quraish, the role of caliphate for the cohesion and unity of the Ummah; caliphate and Turkey, the background of Khilafat movement, religious and national duties of the Muslims and how to carry them out, have been discussed alongwith several supplementary and complementary topics. This is an independent and unique work of Maulana Azad and according to Maulana Ghulam Rasool Mehr it has no peer in Urdu, Arabic, Persian ;or English literature. It was the main source of inspiration of the whole Khilafat movement in early twenties. There was nothing new in the whole literature which came out in English or Urdu in that period which had not been already touched upon in this important work. By going through this book one is convinced by Maulana's deep knowledge and grasp of Hadith, Fiqh and Islamic history.

Maulana was arrested in 1921 in connection with the non-cooperation movement. He was charged with revolt. On this occasion the statement he made before the court has been published several times under the title of **Qaul-e-Faisal**

(قولِ فیصل). This statement is a remarkable narrative of independence movement of Indo-Pakistan sub-continent as well as the story of the stability and determination of the nation. This brief statement depicts his powerful oratary, immaculate erudition, strong arguments against British imperialism, firmness of his character and stability of his stand in the path of truthfullness. No work of this kind exists in the political literature of Indo-Pak Sub-continent and rarely exists in the revolutionary literature of the world. There is no one parallel to Maulana's mental caliber, his pragmatic vision and his deep knowledge of the Quran and Islamic history.

Any one who claims to be fond of political history of Indo-Pakistan sub-continent, and of Urdu literature and interested in Maulana Azad's life, he must have read **Qaul-e-Faisal** more than once because it is unavoidable to overlook this important work of historical importance.

Tarjuman-ul-Quran (ترجمان القرآن) several Muslims have translated the Holy Quran and wrote its interpretations. Every translation and interpretation deflects predisposition of the translator or interpretator or they serve any particuylar need for the improvement and education of Muslims from their own point of views. These were required essentially and have been completed. But they merely present different angles of thought and considerations and even their comnbination was unable to fulfill educative and publicity collective needs of the Holy Quran and its universal demands of the reconstruction of humanity. In this regard Maulana Azad had a very comprehensive and broad conception before him. His translation, interpretation and supplementary notes which laid emphasis on the improvement and training of the individual, establishment of the proper family norms and just society and supplementing Islamic values for the collective life of Muslim nation also cover important questions in their minutes details such as international message of brotherhood, establishment of a universal human society and reconstruction and development of humanity as a whole.

Others used the Quran for propounding their own views while Maulana interpreted the Quran in its true spirit with his best personal capabilities of utterance and writing power. The translations and interpretations of others reflect their own thoughts and ideas while Maulana in the real sense is the exclusive interpreter of the Quran.

The comprehensiveness of the **Tarjuman-ul-Quran** with its beauty of language style and narration is a world of its own. Variations of his pen, his versatility and high standard inferences in certain problems in addition to his heart-felt sentiments with the subject turned the **Tarjuman-ul-Quran** a successful and unique piece of Urdu literature.

Ghubar-e-Khatir,(غبار خاطر) **Karwan-e-Khiyal,** (کاروانِ خیال) **Naqsh-e-Azad,**(نقشِ آزاد)**Taburkat-e-Azad,** (تبرکاتِ آزاد)**Makateeb-e-Abul Kalam Azad** (مکاتیب ابوالکلام آزاد) etc. are the collections of his letter. Who can say that the level of intelligence and thinking in these letters is not at their highest pitch? Every quality of language and narration is there. This treasure is full of various aspects of religion, politics, history, education and reformation, with emphasis on character building and development of mental faculties. The meaning and scope of these letters, their scholarly value and their rates in construcion of individuals, nation or dominion have not been evaluated so far because we are still standing on the path of bewilderment.

Thousand of his articles and compositions that have been published in **Al-Hilal, Al-Balagh** and in other newspapers and journals cover various topics of different sciences and faculities spoke themselves of his deep learning, excellent knowledge, mental caliber and outstanding intellectuality.

The pecularities of Maulana Azad such as his thoughts, grasp, intellect, perceptions, perfection in writing powers of scrutinity, criticism and research are apparently manifest in his writings and should be recognised without any prejudice or mental reservation. If we don't do this then it is not in accordance with our love of knowledge and truth. Do we like that any opinion should be formed about us which we don't deserve.

Maulana Abul Kalam was also a politician. He is ranked among the distinguished personalities of this period. He has left deep imprints of his thoughts and statementship in the political field of Indo-Pakistan sub-continent. These imprints can be seen in every field of the political life of the country. He, according to his own insight and perception, has selected a particular party for his political activities. But his intention and perception can be seen not only in

the improvement and betterment of All India Congress resolutions and decisions but also apparent in the aims and objectives of Majlis-e-Ahrar-e-Islam, Momin Conference, Muslim Majlis, Jamiat-tul-Quraish and All India Shia Political Conference. His national and communal services were not confined to the above mentioned bodies but he proved to be a source of influence in changing the objectives and motives of the Muslim League and in the formation of Jammat-e-Islami and its objectives. Even the style and methodology of the Tablighi Jamat is a carbon copy of "As-Saihoon (السائحون); a supplementary party of Hizb Ullah (حزب الله), a religious body set up by Maulana.

It is one aspect of Maulana's statesmanship and his political magnanimity, which can not be denied. Who can refuse to accept this reality that not only Dar-ul-Uloom Deoband, Madrisa-tul-Uloom Aligarh, Nadwa-tul-Ulama Lucknow, religious schools and institutes widely spread from Bengal to Delhi, Punjab and N.W.F.P. and from north to south have not been benefitted by his ideals and religious objectives of education and its improvement and also cause to direct their atention to take practical part in national movements, alongwith their religious duties. It was the result of his pen and utterances that a national movement was created where people began to devote a part of their routine for national work.

When Maulana started his political career there was a mental reservation and fear in the hearts of Muslims. His significant service lies in removing this inhibition and changed their concept that political life was a stigma. He removed their fear and brought them in the political arena to such an extent that it became a game of children for them. Through him they were introduced to a change and revolution instead of static and depressed conditions.

The Muslims had, for a long time, conceived that they will be able to achieve independence of the sub-continent with their own efforts. However after the failure of the 1857 war of independence and other revolutionary attempts, Shaikh-ul-Hind's journey to Hejaz and later his meetings with Turkish and German prisoners of war during his imprisonment in Malta, and Maulana Ubaid Ullah Sindhi's journey to Afghanistan and his exchange of views with the Russian and Turkish leaders the scenario changed. Prior to these events Maulana's own dialogues with political leaders and intellectuals during

his travels of Iraq and Egypt in order to observe the prevailing conditions in the country and abroad convinced him that independence of the country could not be achieved without the cooperation of all people living in the country and their close collaboration. The second reality, which was revealed to him, was that the independence of the sub-continent and development and betterment of the Indian nation and also the improvement of social, economic and educational conditions of Muslims and establishment of their collective life in order to achieve high ideals and values of Islam and for communicating its message, social, economic and political cooperation of non-Muslim neighbouring nations is required alongwith best relations and unity. Further he came to believe that independence was not necessary only for all the nations of this sub-continent but also essential for all Muslim countries of the Middle East and all exploited and foreign dominated countries of Asia.

When these realities dawned upon him, thenin acknowledgement he bore all that came in way and did not put a step back from the combined efforts and unity for the independence of the country. If any body does not acknowledge these hard facts and aims of the quest for unity, even then Maulana's greatest qualities such as stability of his character, precision of his decision and firmness of his resolution should be recognised. Because these are valuable qualities, they are rare and not found in every Tom, Dick and Harry, only distinguished personalities are gifted with such high talents and where they existed in a personality he must be genius, illustrious and exalted person.

The question is whether it was possible to ignore the need of combined efforts for the freedom of the country? This idea can not appeal to any serious minded person. The question of independence for the country, the development and betterment of all nations living in the region, was also important from this point of view, that during the freedom movement came the concept that the two major important nations may be given to separate homelands where they may be given full political freedom to manage their own affairs independently.

As far as the need of unity among the different nations of the sub-continent was concerned no body dared to deny it. Every setting sun disclosed the observation made in the daylight and every rising sun in the dawn made it clearer

and more meaningful. Before freedom unity was required for development of the country and its nations. After independence of the sub-continent mutual collaboration is essential between India and Pakistan in many spheres. Further greater collaboration is required in their own interests among the two countries at the sub-continental basis. Now Bangla Desh should also be included in this sphere. It was essential in the past, it is wanted in the present and it will be required in the future. Any change in particular events, or circumstances cannot obliterates the importance of these imprints nor able to faint their visibility.

The question arises whether far-sightedness and analytical power of a person who firmly believed in it and was fully conscious of this reality and well aware of its importance should be acknowledged? Who can dare to deny the rationale of the Pakistan movement. If a particular solution of the communal problem of India had been presented as a wayout, then how it could follow that it didn't require serious thought. No, never. Not any sane person can think from this angle. It was purely a political solution of the communal problem of India. It is unfortunate that it was given purely a communal colour which was not in the interest of the Indian Muslim. It was not possible for all the Muslims of the sub-continent to migrate to the eastern or western part of Pakistan. Even the option of migration was not in the interest of Pakistan. If a portion of Muslims had to live in non-Muslim majority areas of India then instead of wiping them out it was necessary to provide means for their safety and protection and for their collective development.

Is it not a fact that Maulana Abul Kalam Azad had strongest urge in this regard. After the creation of Pakistan, on the one hand he was a source of providing ointment for healing the wounds of those Muslims who had been left in India and on the other stood for stability and prosperity of Pakistan. The Muslims who had been left in Indian Union and for whom there was no option except to stay there, thought that they had been written off. But how the idea of write off or even overlooking and neglecting of one thousand years' magnificent history and culture, their memorable historical monuments, their rare institutions of education and learning in Asia and noble traditions was conceivable. Maulana applied ointment on their wounds. It was not confined only to applied

ointment on their wounds. It was not confined only to this, but he, as a Muslim, played an illustrious part in the freedom movement and actively participated in the developmental and constructive efforts of India and by his action and example of his character put the Muslims in an exalted position. Today even those who had been in any way involved by their thinking or action in communal activities in the past, can proudly claim that they are independent and are free citizens of a free country.

If leadership and guidance of one personality can be acknowledged, for his services for half of the Muslim nation then why the other personality who guided the other half of the Muslim nation, safeguarded their interests, provided ointment for their wounds, and directed his full energies so that Muslims could lead an honourable and respectful life be negated by a faithful and true Muslim.

If it is not so then we should be candid enough and appreciated sincerity and truthfulness of Maulana Azad and be thankful to him and thus prove our own, truthfulness indubitably.

Both old and modern sciences took part in developing his mental faculities. What was old he received from his elders in heritage and what was new he achieved by him own capabilities. Excellent taste for knowledge and special qualities made his apparent and non-apparent personality. It is a test of our own liking and reconciliation whether we pay his due in full or not.

One of his rare quality was spirit of nobility which may be seen in all spheres of his life, whether he was dealing with the youngers, with friends or with his contemporaries. He was kind to young ones, regardful and considerate to friends. He never uttered a word in response to his critics, and as far as his opponents were concerned he always prayed for change of their hearts and mending of their thinking.

Who can deny this fact that Maulana was not a typical example of the Muslim culture. It was apparent in manner of his talk, food and drinking habits, living style, formalities, taste, customs, dress and even in shape and appearance. His existence was the last symbol of a plunderd caravan of the Islamic culture in India.

If any one is deserved to be called Imam-ul-Hind, who had beauty in his appearance excellence in his inner qualities, superiority in knowledge and learning, greatness in thoughts, purity in his character, it was Maulana Azad. Whether we acknowledge him as such or not.

(Translated by **M.A. Sabzwari** *)*

ASPECTS OF
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ESSAYS ON HIS LITERARY
POLITICAL & RELIGIOUS ACTIVITIES

EDITED BY

ABDULLAH BUTT
Secretary
ALL-PUNJAB MUSLIM STUDENTS FEDERATION

LAHORE

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FOREWORD

A few months ago the All-Punjab Muslim Students Federation decided to publish, as a token of its esteem and appreciation of the high place he occupies in the literary and political life of the country, a collection of articles dealing with the various aspects of the life and work of Maulana Abul Kalam Azad. Letters for contributions to this collection were written to those who have been closely connected with the Maulana in religious, political or literary activities. Great as is the personality of the Maulana, the task was no less hard. It has taken time and labour to produce this work.

Maulana Abul Kalam Azad has brought about a revolution in the social, political, religious and cultural life of the Musalmans of India. Sir Sayyid Ahmad Khan's educational policy had given a trend to the intellectual life of the Musalmans

which has not proved very healthy. It had fostered in them a defeatist and slavish mentality and crushed the real spirit of Islam among them. They had been taught that their salvation lay in following the West. In politics they were isolated from their Hindu brethren and regarded the British Rule as a blessing. Gradually the policy of aloofness and antagonism to the national movement and support of the British Rule became a slogan of what has since been known as the Aligarh School of thought.

The educated class among the Musalmans was quite indifferent to their religion. The aristocracy and the *ulema* were least concerned with the national life of the community. They were quite in the dark about the world around them and were contented with a life of ease and luxury. When Young India was marching ahead under the banner of freedom, the slogan of the Musalmans was loyalty to the foreign Government. Abul Kalam could not tolerate this state of affairs and made up his mind to work a revolution among them. He decided to bring about this revolution by creating a spirit of rebellion against the policy of the Aligarh School, who had allowed themselves to become willing tools in the hands of British Imperialism. With

this end in view he started his famous weekly *Al-Hilal*. In tone and spirit *Al-Hilal* was something new in Indian journalism. It shook the Young Muslims from one end of the country to the other. The importance of his literary work may be judged from the words of *Shaikh-ul-Hind* Maulana Mahmud-ul-Hasan who said, "We had forgotten the real task; *Al-Hilal* has given us the reminder." The late Maulana Shaukat Ali used to say, "Abul Kalam showed us the path of faith."

Abul Kalam had proved himself a rebel long before Mr. Gandhi came on the Indian scene. During the last Great War Mr. Gandhi heartily co-operated with the British Government and preached loyalty to it, while the Maulana proclaimed himself a rebel and was interned for four years. It is significant that the Indian National Congress refused co-operation to Britain in the present war under the presidentship of Maulana Abul Kalam Azad.

It should always be borne in mind that the Maulana is a great Musalman, true to the spirit of Islam. He is guided in his politics by the principles of Islam, which is the truest message of democracy and human equality that was ever

given to mankind. Islam does not permit under any circumstances that Musalmans should live a life of slavery. They should either exist as a free people or choose extinction. There is no third alternative in Islam. In his presidential address the Maulana declared :

"I am a Musalman and am proud of that fact. Islam's splendid traditions of thirteen hundred years are my inheritance. I am unwilling to lose even the smallest part of this inheritance. The teaching and history of Islam, its arts and letters and civilization, are my wealth and my fortune. It is my duty to protect them. As a Musalman I have a special interest in Islamic religion and culture, and I cannot tolerate any interference with them. But in addition to these sentiments, I have others also which the realities and conditions of life have forced upon me. The spirit of Islam does not come in the way of these sentiments, it guides and helps me forward. I am proud of being an Indian. I am a part of the indivisible unity that is Indian nationality. I am indispensable to this noble edifice and without me this splendid structure of India is incomplete. I am an essential element which has gone to build

India. I can never surrender this claim."

He further explains this point :—

"Full eleven centuries have passed by since then. Islam has now as great a claim on the soil of India as Hinduism. If Hinduism has been the religion of the people here for several thousands of years, Islam also has been their religion for a thousand years. Just as a Hindu can say with pride that he is an Indian and follows Hinduism, so also we can say with equal pride that we are Indians and follow Islam."

The present volume is the first of its kind. All the articles are written by those who have known and studied Maulana from close quarters. The list of the contributors includes personages of international fame and writers of renown. I whole-heartedly thank Pandit Jawaharlal Nehru, Mr. Rajagopalachariar, Mr. Asaf Ali and Comrade Yusuf Mehrally who complied with my request in spite of their multifarious political activities.

It is a matter of sadness to record that one of the contributors, Mr. Mahadev Desai, is no longer with us. His sudden death has left a great void in the political life of the country.

The article by Maulana Sayyid Sulaiman Nadvi is translated from Urdu. Sayyid Sulaiman occupies a high position among the Muslim divines. He is the disciple and successor of the late Maulana Shibli.

A few messages have also been included in the end. Thanks are due to those who have so favoured us.

ABDULLAH BUTT

13, Brandreth Road,
Lahore.

September 15, 1942.

CONTENTS

	PAGE
A BIOGRAPHICAL SKETCH —*M. Asaf Ali* ...	13
AN UNIVERSAL POLITICIAN —*Pandit Jawaharlal Nehru* ...	29
COMMENTATOR OF THE HOLY QURAN —*Sayyid Sulaiman Nadvi* ...	35
A TREMENDOUS PERSONALITY —*John Gunther* ...	45
A PEN-PORTRAIT —*Mahadev Desai* ...	51
THE GREAT AKBAR OF TO-DAY —*C. Rajagopalachariar* ...	65
THE ENCYCLOPÆDIST OF INDIA —*Yusuf Mehrally* ...	69
A MAN OF LETTERS —*Moin-ud-Din Harris* ...	79
APPENDIX A	89
APPENDIX B	104

A BIOGRAPHICAL SKETCH

by

M. ASAF ALI, M.L.A. (Central)
Bar-at-Law

MAULANA ABUL KALAM AZAD is a descendant of Sheikh Jamaluddin, a profound scholar and an erudite doctor of divinity, who like many another savant of the Near East was attracted to India by the intellectual atmosphere of Akbar's court. His impeccable integrity was recognised by the great Emperor himself and he was held in very high esteem by Mirza Aziz Kokaltash, Akbar's foster-brother, and many other nobles at the Moghal court. He was one of the few who declined to sign the manifesto drawn up by the worldly wise divines of Akbar's time endorsing Akbar's claim to be the founder of Din-i-Ilahi or the new divine religion. Both from the grandmother and the grandfather's side the Maulana can trace his ancestry to well-known doctors of divinity and men of widely respected saintliness. His mother came of a leading family of Medina. Among his ancestors there were leading theologians who from time to time had to quit the country to seek refuge in Arabia to preserve the integrity

of their views against the imperial will. His father too had to leave India after the revolution of 1857 and lived in Arabia for several years. At the invitation of Sultan Abdul Hamid Khan he went over to Constantinople where he lived for three years. In 1872 he conceived the idea of repairing *Nahr-i-Zubaida of Mecca*, one of the watercourses named after the famous queen Zubaida. More than 11 lakhs of rupees were collected through his efforts for this purpose. Finally in 1907 he came to Calcutta at the invitation of his numerous devotees and settled there. Several of his works were printed in Egypt and are still looked upon as a worthy contribution to theological discussion.

Maulana Abul Kalam Azad originally named Ahmad was born in Mecca in September, 1888. He was also called Firoz Bakht by his father, and spent his childhood in Mecca and Medina where his father's house was a great centre of learning. He received his early education under his father's guidance and has also been to the world-famous university of Al-Azhar in Cairo. By the age of 14 he had covered the entire ground included in the Oriental Curriculum of the day and was actually put in charge of classes in various subjects. He was generally regarded as a prodigy even at that age. His quick intelligence and his

thirst for knowledge unhampered by inherited or environmental prejudices marked him out as a man pre-eminently fitted to fill any role which required courage and intellectual integrity of a high order. He was born in a family which was well known for its strict orthodoxy. But his natural boldness prompted him to re-examine every aspect of life afresh. The first stirrings of his mind have been recorded by him in a brief autobiographical note in the *Tazkira*, which he wrote during his internment at the age of 30. He found it impossible, he records, to accept anything without examining it afresh in the light of his own reason. For a time he even lingered in the realm of scepticism. But deeper probings revealed to him the solid core of Islamic teachings.

He brought out his first production at the age of 15. This was a monthly literary magazine called the *Lisanul Sidq*, which was greatly appreciated by the poet Hali. In 1904 Hali met Abul Kalam and finding him only a youth of 16 refused to believe that he was the editor. His incredulity over, he remained one of the warmest admirers of Abul Kalam for the rest of his life. When he was only 14 the Maulana entered into correspondence with Maulana Shibli and also contributed some articles to the *Makhzan* of

Lahore. In 1904 he had occasion to meet Maulana Shibli in Bombay and Shibli spoke very highly of Abul Kalam's contribution, but under the impression that he was speaking to Abul Kalam's son! Nawab Mohsinul Mulk always used to address Abul Kalam as "young in years but old in learning."

His conscious political life, though a little older, can be definitely traced back to 1912 when he began to give expression to his mature thoughts in his journal *Alhilal*, which was the first of its kind in India and which at the time compared favourably with the standard journals of the West in respect of form and substance. Not only in thought but in expression he struck an original line of advance and founded a style in Urdu writing which has influenced numerous writers during the last 30 years. He was convinced that a revolution in Muslim thought was urgently called for and *Alhilal* was the medium through which he wanted to achieve his end. It was about this time that he began to publish along with political essays, a series of discourses on religious subjects, which fired educated minds dissatisfied with stagnant dogmatism with a new enthusiasm. He laid the foundation of a new school of rational criticism and discussion in theological controversy. Like the poet Iqbal he

set most of the educated Musalmans of India thinking about the fundamental and vital problems of life.

The popularity which *Alhilal* achieved among the Indian Musalmans within two or three months of its appearance was phenomenal. It became an organ of advanced political thought and rational religious instruction no less than a model of dignified and persuasive literature. Up to this day its old copies are treasured by their possessors.

Hitherto both in religion and in politics the educated Musalmans of the day used to look upon the Aligarh school of thought as the final source of guidance. As every one, familiar with Muslim political thought in India, is aware, after having attended the Congress once, Sir Syed Ahmad Khan concentrated on Muslim education and drew the Muslims away from politics. In 1906 under official guidance, the Muslim League came to be founded as the organ of the Muslim political opinion. The aim of the League as declared then was to foster loyalty to the British Crown and British officials used to look upon the League as an instrument of their political policy. Even the famous *Comrade* which the late Maulana Mohammad Ali had founded in Calcutta in 1911, in its earlier phases drew its

inspiration from the Aligarh school of thought. Abul Kalam Azad initiated a vigorous campaign against this school of thought in his journal and invited the Muslims to co-operate with the Congress in liberating the country from foreign domination. The politicians of the old school of thought were startled. Even Maulana Mohammad Ali in the beginning showed a marked tendency to counteract the effect which the *Alhilal* was producing among the Indian Musalmans. The *Alhilal* gradually but steadily made its way into the hearts of progressive Musalmans and the stagnant waters of orthodoxy and indifference were stirred to their very depth.

From the day of its appearance in 1912 to the day it ceased publication in 1915 under the Defence of India Act the *Alhilal* exercised a powerful influence among the Indian Musalmans, and up to this day neither in form nor substance has it been surpassed, though many efforts have been made by several aspirants to reproduce its excellence. At first the Government snuffed it out of existence in 1915. Abul Kalam's irrepressible genius, however, blossomed out in the *Albalagh* which he brought out after the cessation of the *Alhilal*. It had scarcely been in existence for a few months when, in April 1916, the Government of Bengal externed him from that province. The

Punjab, U.P., Bombay and other Governments had already declared him an unwelcome guest, and he was constrained to remove himself to Ranchi where he was interned 5 months after his arrival there. He was released in 1920. When he emerged from his internment (he was the last of those who had been interned during the Great War to be released), he was hailed by the united body of Muslim theologians of India as a clear thinker who had earned the right to be respected.

The revolution which Abul Kalam's writings and speeches had brought about in the outlook of the Indian Musalmans began to reveal itself in 1913 even in the Muslim League of the day. Sir Syed Wazir Hassan (then Mr. Syed Wazir Hassan) met the Maulana in 1913 as the Secretary of the League, and suggested that the League should change its previous aim of blind submission to autocracy to "a suitable form of self-government." The Congress had not gone much farther either, although Dadabhai Naoroji had introduced the word "Swaraj" into Congress politics. Maulana Abul Kalam was of the opinion that this was not enough. However, even this was rather a big leap for the League.

He met Mahatma Gandhi in 1921, since when he has continued to be one of the staunchest

supporters of the non-violent school of thought. He had held the high office of the President of the Muslim League and the old All-India Khilafat Committee and in 1923 he definitely aligned himself with the old Swaraj Party, and was one of the late C. R. Das and Pandit Moti Lal Nehru's effective collaborators. Towards the last quarter of 1923, the controversy between the Swarajists and the No-changers, which had arisen out of the majority and minority report of the C. D. O. Committee, reached its climax and it was decided to settle the controversy at a special session of the Congress. Muslim Congressmen, like the Hindus, were divided with the late Hakim Ajmal Khan and Maulana Abul Kalam Azad, with several others in the Swarajists, and Maulana Mohammad Ali and Dr. Ansari in the No-changers' camp. Maulana Azad was elected the President of the historic Special Session, held at Delhi, when the Congress lifted the ban from the parliamentary programme and permitted the Swarajists to enter the legislatures to oppose the Governments of the day. Since then Maulana has firmly adhered to the political school of thought which has advocated the combination of the parliamentary and the non-parliamentary programmes of the Congress. In 1924 he decided to divide his residence between Delhi and Calcutta,

to resume his literary activities and to conclude and publish his translation and commentary of the Quran, at a printing-house established for the purpose in Delhi, but the stress of multifarious activities compelled him to return to and stay in Calcutta. His translation of the Quran and his commentary is one of his most popular works. His association with the Working Committee of the A.I.C.C. is nearly as old as the Committee itself but his connection with the League as also of many other nationalist Muslims ceased when its affairs passed into the hands of a group who began to use it as an instrument for reactionary purposes. His active connection with the Khilafat Committee also abated when circumstances led to a contraction of its activities. He has, however, been constantly associated with the Jamiatul-Ulema-i-Hind ; and he misses no opportunity of renewing his contacts with this influential body of recognised theologians and their associates. This is a body of doctors of Muslim theology who count their religious followers among the masses by the million, despite the League's loud denunciation of these divines for holding advanced political views, although they have suffered in numerous ways for their convictions. During the climax of the Khilafat movement the Jamiat laid down the law for the

Indian Muslims. It is strange to find that nearly all the moderates and reactionaries, who were eclipsed in those days by the Ulema, have mustered strong under the banner of the League in the name of Islam, and in support of the slogan "Musalmans in Danger." However, Maulana Abul Kalam has never wavered in his allegiance to the true spirit of Islam, which is supra-national and is opposed to the narrowness which is bred by racial or tribal prejudices. He clings consciously and deliberately with unshakable tenacity to the earlier traditions and the memorable example of the Prophet who, when he was offered a "Kingly Crown," if only he abjured the "heresy" of denouncing the idols of the ancient Arabs, retorted that even if they could place the sun and the moon into his hands, he would not deviate from the path of truth. What can be easier for him than to follow the path of that least resistance as many a lesser Musalman is doing to-day, and in a day receive the allegiance of 9 crores of Musalmans as a divine of unquestioned pre-eminence, and once for all hoist his traducers by their own petard? But he knows his duty both by the country and by the 9 crore Musalmans, over whose vital interests he stands guard despite a hundred and one difficulties. Even if the credulous and the unscrupulous left

him in a minority of one, he would not swerve from the path, which alone he knows to be the correct one. He has done his utmost to bring about a rapprochement between the Congress and the League and has experienced bitter disappointment, each time the dictator of the League has spurned these approaches. He has reasoned with some of the leading Musalmans, who for one reason or another have associated themselves with the League and begged them to bring to the negative controversies of the day some constructive contributions only to find that in the opinion of the League High Command the time is not yet!

In 1933-34 when there was a proposal to revive the old Swaraj Party under Dr. Ansari's leadership, he lent his full weight to the parliamentary programme and was eventually elected to the Parliamentary Sub-committee of the A.-I.C.C., at the end of 1935, after the earlier Parliamentary Board had been converted into the P.S.C. His influence in the Working Committee and with Mahatma Gandhi has always counted for a great deal; but ever since the death of Hakim Ajmal Khan and Dr. Ansari his views on questions relating to the Indian Musalmans carry even greater weight in the Congress circles.

By nature he is one of those who long to take

a back seat and shrink from demonstrative situations. He is indisputably one of the greatest orators of Urdu, whose speeches attract record audiences but his innate disinclination to face crowds leads him to decline most requests to address big gatherings. This unconquerable shyness of Maulana Azad is almost invariably misunderstood by superficial observers as overweening pride or a pose of superiority. He has a sensitive soul, and is one of the acutest of observers, whose intelligence is sharp and whose cerebrations are quick as light. He is a shrewd judge of men, but he seldom permits himself to be read easily. In congenial company he is a sparkling conversationalist with a rare sense of humour. When not in his element he is capable of almost oppressive reticence. He can be devastating in debate and convincing in discussion for he makes apt use of the enormous storehouse of his erudition. His habits are astonishingly regular. He invariably rises at 5 in the morning. Soon after dawn the stream of visitors begins to pour in, if he is on tour, and till mid-day he has to disentangle public and personal skeins which a variety of known and unknown persons bring to him. Sometimes people bring him subtle religious problems to solve and curious doubts to dispel which he does with a patience surprising in one

so sensitive. He is nothing but obliging and polite even to his traducers and it is doubtful whether any one has seen him in a temper. He loves a Turkish bath after a heavy day or a long journey, and although he quickly withdraws into himself in what may be described as the company of the "smart set," he flourishes in the company of select friends. Occasional outings with such friends are his only escapes from the "madding crowd." His personal belongings abound in the latest books, English and Oriental and journals from the Near East and Egypt. He dresses and lives simply but loves neatness. His reticence about himself is the despair of his friends who can scarcely succeed in drawing anything of a personal nature out of him.

It is difficult to compress all one can say about him into a brief sketch. He is a man of rare gifts, whose towering personality cannot be dwarfed by the others' political prejudices whether born of ignorance or of malice. In non-Muslim circles he is better known by his political association than by the still greater qualities which lend to his personality a stature rarely achieved in the intellectual world. He yearns and longs to find the time to give himself an opportunity for intellectual work, but the urgency of the political call is so clearly concrete to his mind and the

need of the millions so intensely felt by him that he would rather sacrifice the dearest desire of his heart than ignore this call. None who knows him can resist the charm of his personality. To know him is to love and respect and admire him.

AN UNUSUAL POLITICIAN

by

PANDIT JAWAHARLAL NEHRU

IT is always difficult to write about a person one has come to know well. It is still more difficult when that person is a political colleague with whom one has shared the burdens and responsibilities of public work. And so I do not find it easy to write anything about Maulana Abul Kalam Azad.

It was about twenty-two years ago when I first met the Maulana. Of course I had heard about him previously, of his great learning, of his integrity in the national cause, and of his internment during the last World War. So I was eager to see him. He was fairly young in years. And yet he had somehow the impress of maturity about him. Inevitably he took his place among the elders of the Congress, though he was much younger in years. I had occasion to see him and watch him from some distance, for at that time I was not intimately associated with the inner counsels of the Congress. In later years, I saw a great deal of him at work in the Working Committee of the

Congress, and especially during the last dozen years I have been closely associated with him. Except for our long periods in prison and except for my absence from India, I have been in continuous touch with him in our day-to-day work in the Congress, as well as in the taking of weighty decisions. In Congress history, and therefore in recent Indian history, few people perhaps know what a great part he has played in shaping decisions. Whether as a President or as a member of the Working Committee, his opinion has carried very great weight with all the other members. This was so because more and more we came to recognise the ripe wisdom which lay behind those opinions.

The Maulana is an unusual type of politician. He lacks the usual temperament of a successful politician who becomes tough and insensitive and capable of giving and receiving hard blows. He is the very opposite of this. He is exceedingly sensitive and retiring. A fine and moving orator, he yet dislikes the rough and tumble of the crowd and it is no easy matter to get him to address public meetings. He is essentially the scholar whom circumstances have forced into a life of action.

He reminds me often of the French Encyclopædists who preceded the great French revolution. His knowledge of past history is vast and

all this is arranged in a well-ordered way in his mind. One is continually astonished at odd bits of knowledge that come out of him almost unawares. His mind is logical and precise and one would think that it had been trained in the old schools of formal logic and philosophy. His general outlook is rational. And yet with all this there is a human background which softens the weight of learning and shows itself in a rich, though sometimes dry, humour.

Probably if he had not been so retiring by nature he would have played an even greater part in the public life of our country, because he has it in him to move millions by his voice and his pen. We have heard that voice much too seldom in public, and unfortunately for many years his pen has not functioned as of old.

I have always regretted this neglect of the pen on his part. For the language he writes is full of winged words. Indeed it was through the pen that he became known, while he was yet in his teens, not only in India but in the Arabic countries of western Asia and Egypt. Even now a traveller in those Arabic-speaking lands is asked about Abul Kalam Azad. If he had carried on his crusade of the pen, what tremendous service he could have rendered to the cause of clear thinking and, therefore, right action, amongst our people.

Circumstances, however, forced him to shoulder other burdens and responsibilities. History will tell of how he did so. But we, who have had the privilege of close comradeship with him, need not await the verdict of history. He has been a tower of strength to us and to the country and whether one agreed with him or not, we always knew that his opinion mattered and could never be lightly brushed aside. For behind that opinion lay a keen and well-trained mind, knowledge of the past and of the present, and a ripe wisdom which is given to few.

The younger generation can learn much from this great Indian. He has found no difficulty in being a most learned of Muslim divines and at the same time an exponent and an emblem of India's unity. Lesser men have sometimes found conflict in the rich variety of Indian life. But he has been big enough not only to see the essential unity behind all that diversity, but also to realise that only in this unity can there be hope for India as a whole and for those great and varied currents of national life which course through her veins.

COMMENTATOR OF THE HOLY QURAN

by

MAULANA SAYYID SULAIMAN NADVI

TO those who have an eye on the tendencies of the age, it is obvious that Musalmans are turning their minds more and more to the Holy Quran, to the exclusion, in fact, of other sources of religious knowledge, and are endeavouring with increasing zeal and earnestness to understand the Holy Book and ponder over its message. Now, if the Quran is read only for edification and guidance in the practical conduct of life, it is easy; but if, on the other hand, it is studied with a view to discovering higher thoughts and principles and deducing positived icta of law therefrom, it is indeed most profound. The former manner of study suffices for the average believer; but there are also those among them who are in the habit of diving deep and are given to philosophic speculation. They will not be satisfied until they have got to the bottom of every commandment and probed the depths of every verse. It is obvious, however, that, as the poet has said,

یہ منصب بلند ملا جس کو مل گیا
ہر مدعی کے واسطے دار و رسن کہاں

this manner of study and search is not possible to every one. It is, therefore, regrettable to find these days some short-sighted and superficially minded Muslims who fancy that the Holy Quran is easy not only for counsel and guidance in daily life, but also for profundities and deducing positive law from them. The result is that every Tom, Dick and Harry seems ready to venture, with great boldness, into the depths of every verse, whereas in actual fact, in venturing upon such irresponsible expositions, he only exposes the night of his own inner self.

Doubtless, it was the two weeklies of Maulana Abul Kalam Azad, *Al-Hilal* and *Al-Balagh*, which created love of the Holy Quran among young Muslims. His manner of exposition, his skill in the art of letters and the power of his pen, with which he interpreted the verses of the Holy Quran one by one to the young men of modern education, opened before them new avenues of faith and conviction and revealed to them the whole wealth, expanse and depth of the teachings of the Holy Book.

There was need that the same powerful pen should produce a complete commentary of the Holy Book, so that this fount of light and wisdom

should become available in Urdu to those who do not know Arabic. The demand became persistent from 1912. The Maulana, too, had an idea that he should write a translation and commentary in Urdu. If I remember aright, I was the first to suggest, in 1913, something in the nature of a compromise between a translation and a commentary, that is, a free translation, which, though not literal, should yet be faithful to the text, accompanied with exegetical notes wherever necessary. The work required less labour. In view of the Maulana's lack of leisure, it was also possible and would have sufficed to enable the average student to understand the Holy Book. The Maulana appears to have accepted the suggestion and decided to write the "expository translation," though the idea of writing the larger commentary (*Al-Bayān*) too never left his mind. But with the outbreak of the Great War of 1914, commenced a régime of arrests and incarcerations, to which Maulana Azad became a frequent victim. His manuscripts shared his fortúne and, owing to the many vicissitudes in the author's own life, were at last scattered beyond recovery. Whenever the Maulana, in jail or out, found some leisure, he tried to put them together, and in doing so must have recalled Hali's couplet :

میں آج بیٹھا ہوں ترتیب دینے دفتر کو
ورق کو جب کہ اڑا لے گئی ہوا ایک ایک

At last the auspicious time arrived and the Maulana published the first volume of his expository translation under the title of *Tarjamān-ul-Qurān*. The volume contains a full commentary of Sura *Fatiha* and the free translation of five Suras from *Baqarah* to *An'ām*, which comprise eight *Paras*.

Musalmans have written many commentaries of the Holy Quran and perhaps have not written even one. I say "perhaps," because the works of earlier writers have been lost, and it would be anything but proper to pass judgment upon them. In any case, of all the commentaries and exegetical works that I have seen, I have not come across any scholar with a deeper insight into the Holy Quran than Allama Ibn Taimiya and Hafiz Ibn Qayyam, Abul Fateh Abdul Karim of Mosul (especially with regard to the beauty of literature and originality of thought) and, among the latter-day writers, Hazrat Shah Wali-ullah of Delhi. The commentaries of Allama Ibn Taimiya and Hafiz Ibn Qayyam have perished, but in truth every work of theirs is but a fragment of the commentary of the Holy Quran.

As a matter of fact, commentaries are of two kinds. They are either traditional, like those of

Ibn Jarīr Tabari, Tha'ālabi, Qurtabi, Baghavi, Ibn Kathīr, etc., or wholly rational, like those of Abu Muslim Nishāpuri, Rāghib Asfahāni, Imam Rāzi of Nishāpur, Mudārik, Baiḍāvi, etc. But a commentary comprising a careful balance of reason and traditional authority, in which the traditions are thoroughly tested by the principles of evidence and reason, and reason is itself free from the tyranny of Plato and Aristotle, was never achieved in Islam except by Allama Ibn Taimiya and Hafiz Ibn Qayyam. The *'Ulema* who followed tradition, became hopeless victims of Jewish folk-lore, while those who preferred reason lost themselves in the toils of Greek extravagances. The two above-mentioned thinkers were the only ones who were at once critical of tradition and Greek thought, and knew how to separate wheat from the chaff in the latter. Above all, they derived their light from a higher source : they had drunk deep from the spring of the Prophet's wisdom and had derived their wealth of thought from his storehouse. Their commentaries were based upon truth, reason and wisdom. But the wine of their thought did not come from the vats of Greece ; it came instead from the founts of Hijaz or from the divine springs of human nature itself.

It is a notable feature of the *Tarjamān-ul-*

Qurān that its author understands the spirit of his age and has adopted the same method to fight the evil of Westernism, which Ibn Taimiya and Ibn Qayyam had adopted to fight the evils which had sprung from the Tartar invasion. They diagnosed the cause of the downfall of the Muslims of their age to be their mental slavery to the Greeks; so the author of the *Tarjamān-ul-Qurān* traces the disease of the modern Muslims to their mental slavery to Western thought. His prescription is also the same, namely, that the Word of God should be studied in His Apostle's own language and idiom and in the light of God-given reason.

The present volume consists of two parts. The first, a part of the author's projected commentary, *Al-Bayān*, is a full exposition of Sura *Fatiha*, while the second is the expository translation of five Suras from *Baqarah* to *An'ām*. The first part, which is in reality half the book, offers the author a wide field for his exegetical skill and depth of thought. The Sura is expounded verse by verse and word by word in such a gripping and enlightening manner that the claim of the Sura being *Umm-ul-Kitāb* or the Root of the Book stands almost demonstrated. It is also a résumé of all the more important teachings and principles of Islam. The Holy Quran's

manner of argument and the proofs and evidences of the Creator's benevolence and His being the Cherisher especially are treated in such detail that they compel one's admiration of the author's range of vision and learning. What was written on these subjects by Imam Ghazzāli in الحكمة فى مخلوقات الله and by Ibn Qayyam in مفتاح دارالسعادة has been discussed in much greater detail in the *Tarjamān-ul-Qurān*, but in keeping with the requirements of the age. The exposition from the Holy Quran itself of *Tauhid* and its proofs, 'creation with truth,' *al-Hudā* and *Dīn* are original and profound as well as a source of faith and conviction.

The *Tarjamān-ul-Qurān* is a significant product of the age. No home should be without it; every Muslim library should have a copy of it, and every young Muslim should make it a point to study it carefully.

A TREMENDOUS PERSONALITY

by

JOHN GUNTHER

Author of "Inside Asia" and "Inside Europe"

The following note on Maulana Abul Kalam Azad is taken from Gunther's "*Inside Asia.*"

WE turn now to the Working Committee, that extraordinary organisation which is the heart of the Congress. Officially there is no precedence within the Working Committee, but the three nearest the top, each of whom is a kind of district boss—in fact the political organiser and virtual dictator of his region—are Sardar Vallabhbhai Patel (Bombay, Sind, Madras, C.P.) Maulana Abul Kalam Azad (Bengal, Punjab, North-West Frontier and U.P.) and Babu Rajendra Prasad (Bihar, Assam and Orissa).

These three names are unfamiliar. New to most of Western readers, they are difficult to pronounce, to remember. Yet these three men quite aside from the fact that next to Gandhi and Nehru they are the most important political personages in India, are tremendous personalities. Their names may mean little. But their histories, their characters mean much. Behind the difficult names are living human beings of the utmost interest and appeal. The next member of the

zonal triumvirate Maulana (roughly very Reverend) Abul Kalam Azad is as different from Patel as is conceivable. That two represent utterly different worlds but the link of Congress bridges their variegation.

Maulana Abul, who is fifty, is a Muslim theologian and philosopher, one of the most learned men of the East, a book-worm intellectual, a savant, the author of the best modern commentary on the Koran. He was born in Mecca in 1888, and went to Al-Azhar University in Cairo, the most famous institution of learning in the Muslim world. Something of a prodigy, he was at fifteen a serious scholar in Persian, Arabic and Muslim theology. He went to India (where his father had lived) and in 1912 founded an Urdu newspaper, *Al-Hilal*, which had a sensational success. Abul was, though an orthodox Muslim, a modernist. His attitude towards Islam is reformist. He sought to bring the Muslims into the nationalist movement; he is one of the few Indians who began important agitation before Gandhiji's great entrance to the arena. As early as 1916 Abul was interned on a charge of revolutionary activity. He was released in 1920 and promptly joined the non-co-operation movement. In 1923 he was elected President of the Congress—the youngest in its

history.

Abul's unique characteristic is his combination of classic theological training and modern outlook. He went to Al-Azhar, but he wants to Latinize the various Indian scripts. He is an excellent political speaker and journalist, despite his absorption in holy books.

If Patel is the ruthless fist of the Congress triumvirate, and Maulana Abul a part of the brain and spiritual enlightenment, then Babu Rajendra Prasad is the heart.

A PEN-PORTRAIT

by

MAHADEV DESAI

OF a tall, erect and stately figure and with eyes that flash intelligence and inspire awe, the Maulana reminds one of those great figures like Hakim Ajmal Khan and Dr. Ansari, who represented in their lives the best in Islamic culture. There is a polish and refinement of manner that compels respect wherever he goes, but there is also a reserve which does not make it easy for one to class him with some of those leaders who are accessible to everyone, who will be pestered by all and sundry, and who, therefore, whether they want it or not, make themselves popular everywhere. His deep learning and insatiable appetite for knowledge combined with his contemplative temperament make it impossible for him to go and mix with the masses, listen to their endless tales of woe and carry comfort to them. Not that there is any lack of feeling in him for the down-trodden of the land. As I heard him speak the other day on the implication of Khadi, I felt as though I should like him to go on for hours on

that absorbing theme, as "Swaraj," he said, "has no meaning until it annihilates the yawning gulf between the 'haves' and the 'have-nots,' and I cannot think of anything better than Khadi and the universal use of it to make us feel somewhat at one with the millions of our down-trodden brethren. Do we want to come down from the high pedestal that we have occupied for ages? Do we want our less fortunate brethren to work side by side with us and to feel the pride and pleasure of working for freedom and to feel the glow of freedom as we should feel ?. Do you want them to awake and arise with you? There is no other alternative before us but the universalization of Khadi." And yet I have an impression that his make-up would not allow him to sit down in a village plying his wheel. He knows this very well himself, and I think there are few leaders who are more conscious of their limitations than is the Maulana. He has an intellectual grasp superior to many in the Congress camp, and he can often explain and expound a policy with a brilliance and clarity that is unsurpassed.

There is no greater diplomat among the Congress ranks than the Maulana, and once he sees and accepts a position there is no one who has his intellectual resourcefulness to explain it from all possible points of view, in all possible aspects.

That is what makes Gandhiji turn to him on many a crucial occasion. I once asked the Maulana as to what was the source of his attachment to Gandhiji. He said, "Apart from the great intellect, it was his stainless truth that attracted me towards him. But until 1926 I was more or less critical. Then I happened to read an article of his in *Young India*, in which he laid bare his soul in criticizing a trivial lapse by Mrs. Gandhi. She had forgotten to make over to the manager of the Ashram a gift that someone had given her. 'There,' I said to myself, 'is a man whose truth not even his enemies can doubt,' and I was astonished at the length to which his truth would carry him."

The Maulana has occupied a unique position in the Congress affairs. He has occupied that position all these years, even when he was not the Congress President, and whether he holds that office or not he will continue to enjoy that position during all the active years that are vouchsafed to him by God.

And yet he fights shy of positions of power. He might have been the leader of the party in any of the legislatures both during the "pre-autonomy" days and after. But he scrupulously steered clear of that course. He was always in the counsels of Deshabandhu Das and Pandit

Motilalji; they would not take a step on important occasions without his advice. But he preferred to remain in the position of an adviser and never thought of being in the actual fray.

He is at his best when left alone with his books and intellectual pursuits. The late Lokamanya Tilak used to say with regard to himself that what he might well have given to the goddess of learning he had to give his country, and really if all his time outside prison had not been devoted to the service of the motherland, we might have had from him many books full of the profound learning and scholarship like the Arctic Homes in the Vedas of his commentary on the Bhagwad Gita called Gita Rahasya. And so it is with the Maulana. Very few people know that the great Tilak was a great philologist too. Well, the Maulana is also a great philologist. But his philological pursuits are indulged in mostly nowadays at the breakfast table. He asks for the equivalents of words in Indian languages, and whenever he comes across a new word which catches his fancy he beams with delight. Once I used a word which is common in Gujarati for the word "postscript." It delighted him. It was composed of two Persian words really, but whilst it had become current in Gujarati it was quite new to the great Persian and Arabic scholar.

Often enough thereafter he would tell me, "That word *taza-kalām* is beautifully coined, and we must adopt it." When the Working Committee members sit down to lunch or dinner they try to beguile the monotony of their sometimes arid and even acrimonious discussions by "mere frivolity." This with the Maulana takes the shape of discussion of the menus of various countries and various ages in history of which the Maulana has an accurate knowledge, and then he breaks out into some of his philological titbits which keep the company entertained and instructed all the time. "You Tamilians," he would say, "are very fond of *tamarind*, but you perhaps do not know the derivation of that word. The Spanish word is *tamarindo*, but the Spaniards borrowed it from the Arabs. In Arabic the word is *Tamar-i-Hind*, *tamar* meaning 'date' and *Hind* 'India.' There were no dates in India and this was the fruit that most corresponded with the date. So they called it the 'date of India.' Someone mentioned the word "religion" and the Maulana immediately explained the distinction between *deen* and *mazhab*. "Mazhab," he said, "is loosely called religion but in Arabic the word is *deen*, and *mazhab* means the 'way' or the 'road.' And *deen* is the same as Denaye in Avesta, meaning duty, rule,

law ; and that really is the meaning of *deen*, and as the word is in Avesta it should be in Sanskrit too. I would not hazard the guess that it is the same as *dharma*, though *dharma* also has the same connotation. It is amazing how words have come down from age to age and from country to country. Look at the Sanskrit word *Sannyas*. It means renouncing the world and going to forest. Now *Sannyas* seems to have become *Sassan* in old Persian, and a dynasty in Persia was called *Sassanide*, as its first king was said to have led an ascetic's or *Sannyasi's* life before his accession to the throne. And oh, for the days when it was so easy to make kings! A king died intestate and left instructions to appoint as his successor whomever one came upon immediately the gates of the city were open."

The Maulana is a great Oriental scholar and his knowledge of Arabic and Persian is profound, but when he speaks he speaks such chaste, elegant and yet simple Urdu that all can follow him without difficulty. Indeed his language is what Ghandhiji calls Hindustani, the *lingua franca* of India. He never seems to be in want of the right word, and sometimes his casual talk is pregnant with homely and telling similes and with meaning which makes a way into your understanding as nothing else does. I happened in 1936 to be

casually talking to him for a few minutes, and someone referred to the simple faith and devotion of our masses. I said, "It is because of the faith that we fought several campaigns with a fair amount of success." This casual remark drew from him a commentary which I wish I could reproduce in his own language. It was an education and a treat to hear him. He said, "Oh yes, it did all that and still can do so. But the difficulty is this. Religion is a force whose power it is impossible to gauge. A bullock-cart in charge of a stupid driver may at the worst cause an accident resulting in some injury to the driver and one or two more people. But we know what happens when there is a railway accident. Hundreds of lives are lost and untold damage is done. Religion is like the mighty steam-engine which need to be in charge of a skilful and wide-awake driver. In the hands of an unworthy driver it can cause untold misery. To our great misfortune religion has fallen into unworthy hands. They have turned it into irreligion, and I do not know where we are going."

Though he speaks little English, his library is full of all the best English and French classics. He has read many of the English poets, including Shakespeare and Wordsworth and Shelley, but the one he likes best, he told me, is Byron. He

seems to agree with Goethe's dictum that the English "show no poet who is to be compared with him," and apart from his poetry the thing that appeals to him in Byron is the heroic way in which he espoused the cause of liberation of Greece and met his death in the attempt, the part he played in revolutionary politics everywhere and his impassioned plea through all his utterances for freedom of life and thought.

The world's great thinkers are all there in his library——Goethe, Spinoza, Rousseau, Marx, Havelock Ellis——there are the Upanishadas and the Vedas, there are all the volumes of the People of all Nations, Historians, History, International Library of Famous Literature, and so on. He has with his voracious appetite read all the Waverly novels and everything of Dumas and Hugo, especially the novels about the French Revolution. Tolstoy and Ruskin he has read more than once, and books of history and philosophy are his constant companions. Once on the railway train I found him with a volume on Nyaya Vaisheshika Philosophy, and he has time even in this busy age to enjoy a volume on Madame Jeanne Pompadour. The latest volume on the Prophet and Omar the Great are there on a rack of books opposite his writing-table, but so also are books of Flaubert and among them Madame

Bovary! I need not mention numerous cupboards full of Arabic and Persian and Turkish books whose names even are unknown to us.

He keeps himself in constant touch with the outside world by a voluminous correspondence. Among his correspondents have been the late Zaghlul Pasha and Fathi Bey, who was his great friend. He was in close touch with the late Mustafa Kamal Pasha and other leading men of Turkey. Almost all the leaders of the old Young Turks Party which brought about Revolution of 1908 through its "Union and Progress" programme were the personal friends of the Maulana. This party remained in power till the beginning of the last European War. Ahmad Reda, Speaker of the Turkish Parliament, Dr. Salahud Din, Enver Pasha and Djaved Bey had correspondence with him. The famous Radical of Iran Taqui Zadeh was amongst the friends of the Maulana.

His absorption in the studies has given him a kind of predilection for loneliness, and though he is most affable and ever deferential he has very few friends. Though a finished conversationalist, he inclines most towards reticence. Due to his reserved nature, little is known of his life to most of us beyond the fact that he loves a cup of tea and that he is a chain-smoker.

His life is absolutely simple and in his office room and drawing-room you do not find anything but books. There are no photographs even. Regarding his cigarettes, I asked him what happened to him when he went to jail. He said, "I am glad you have asked this question. I had ten cigarettes in my cigarette-case when I was taken to Alipur Jail in 1921. I smoked two and handed over the balance to the jail authorities. Deshabandhu Das twitted me saying I should need them in jail. I said, 'Not until I am released.' And I tell you within a short time I did not even miss them." In this respect he resembled the late Pandit Motilal Nehru, who once told me: "I love the good things of life, but I am not wedded to them. I can give them up at a moment's notice." And he differs from men like Mr. de Valera, or say Sardar Vallabhbhai Patel. Mr. Thomas once told Mr. de Valera that he was surprised that he "had no petty vices;" in that he did not even smoke. "No, Mr. Thomas," said Mr. de Valera, "you English are responsible for that. You may remember that on one occasion——memorable to me——I was arrested and taken to your Lincoln jail. Just before we arrived at the prison I said to the policeman in charge of me that I would like a cigarette. He had no objection, so I lit one. Then looking at the cigarette I mused: 'I

suppose the British intend to hang me, and this will be my last cigarette. If, however, I should get out of this jail I will never have another cigarette, so that I can retain the memory of this one.' As you know I did get out, and have never smoked tobacco since." An exactly similar thing happened to Sardar Vallabhbhai in 1930, when he was arrested for the first time. He was not going to be hanged, his term of imprisonment then was ludicrously brief——only three months——but he refused to accept a cigarette from the police official escorting him and has not since touched tobacco. The Maulana lived without a cigarette for over fifteen months, but had one immediately on release and did not decline to smoke in the Meerut prison where he was allowed the liberty.

His habits are regular, he is a very early riser, has no other "petty vices," save smoking, and I do not think he ever visits places of entertainment. He shuns shows and processions and rarely accepts invitations to late dinners and the like. A finished and polished speaker, he has none of the strength or weakness of a demagogue. His contribution to debate is always most valuable, and he is at his best in the committee meetings. He can sweep audiences off their feet by the direct, simple, incisive eloquence of his

speech, but he is not essentially a man of the people.

THE GREAT AKBAR OF TO-DAY

by

C. RAJAGOPALACHARIAR

IF there is one man in India to-day to represent the keen understanding and the synthetic ideology of the Great Akbar who ruled our land four hundred years ago, it is Maulana Abul Kalam Azad. If even Akbar was disappointed by his fellow-Musalmans, why should we be surprised if Maulana Abul Kalam receives no response from the organised Muslims of India to-day? History and the thoughts of enlightened men and women will, however, not fail to appreciate the Maulana's services when passions have cooled and men's judgments are free.

The Maulana has a grave face for the casual visitor as well as for the camera. But those who have moved closely with him know his keen sense of humour and affability. His scientific outlook and extensive scholarship are a marvel to those who associate such characteristics with English university education.

If at any time there should be a Congress of Religions and Cultures, meeting in one of the

great halls of Akbar's Tomb in Agra, and if I participated in it, I would propose Maulana Abul Kalam to the presidential chair.

THE ENCYCLOPÆDIST OF INDIA

by

YUSUF MEHRALLY

MAULANA ABUL KALAM AZAD represents the now all too rare types of Muslim savants who flourished at the courts of Delhi. Very deeply read in the philosophies of the East and West, he has shaped the nationalist movements even outside India, by the power of his pen. His Arabic writings have affected the history of Egypt and Afghanistan and his name is respected wherever the Arabic and Persian tongues are read and spoken. He may justly be compared to the pre-Revolution philosophers of France—the Encyclopædists.

Like his reputation, his personality also had been truly international. Born in Mecca in 1888, his early education was completed at the famous Al-Azhar University at Cairo. At the age of 15 he had acquired a remarkable grasp over the Persian and Arabic languages and was so learned in Muslim theology and philosophy that he was looked upon as something of a prodigy. His father, who was a well-known scholar and author,

was also an important religious head. He left India after the stirring experiences of the great Rebellion of 1857 and travelled through Iraq, Turkey, Palestine, Egypt and the other countries of the Middle East, having a large number of disciples in each one of these countries. When he died in India in 1908 it was expected that his brilliant son would pick up the threads and like the Aga Khan make himself a powerful religious leader.

Abul Kalam, however, had come under the influence of modern science and literature and decided not to set himself up as a religious chief. His travels had given him a wider perspective and he resolved to draw the Muslim masses away from the barbed-wire fencing of dogma with which they had been surrounded all the time. With this purpose, he started in 1912 an Urdu paper *Al-Hilal*, and selected *Azad* as his pen-name. As was to be expected the journal created a furore. It was a new departure in journalism and from one end of the country to the other it became the centre of controversy. The old-type Muslim leaders were shocked both at the paper's radicalism and the powerful attack it made on tradition. Threats of murder were given to the young editor. Few papers in the history of Indian journalism, have exercised an

influence compared to that of *Al-Hilal*. The powerful assaults bore fruit, for in 1913 the Muslim League, which was so long trying to keep Muslims away from politics and well protected in the fold of the foreign Government, changed its creed and began to speak in the language of understandable politics.

The Government also felt profoundly disturbed at this new force. The Great War gave them the opportunity. The Defence of India Act was enforced. *Al-Hilal* was the one paper that went on pouring out fearless criticism of Government policy. The *Pioneer* of Allahabad, an exponent of the official point of view, was in hysterics about the writings of *Al-Hilal*. Questions were raised in the House of Commons. Ultimately the security of the paper was forfeited and a fresh demand of ten thousand rupees was made. The *Al-Hilal* ceased publication. But Abul Kalam was not to be so easily defeated. He started another paper, *Al-Balagh*. This was too much for the powers that be. He was prohibited from entering the provinces of Punjab, Delhi, United Provinces, C.P., Bombay and later, even Bengal, his headquarters. Subsequently, in 1916 he was interned at Ranchi in Bihar and charged with revolutionary activity. This made him all the more powerful. He had brought

about a new orientation in Muslim opinion. A few months after he was interned, the Congress and the Muslim League came to an understanding and the historical Congress-League Pact was made at Lucknow in the same year.

Abul Kalam was released in January 1920 after four years of restraint and straightaway plunged into the Khilafat and the Non-co-operation movements. He took prominent part in the boycott of the visit of the Prince of Wales and was again arrested with C. R. Das on 10th January 1921 and was sentenced to a year's imprisonment. Released in the beginning of 1923 he was immediately elected President of the Indian National Congress and presided over its special session at Delhi in September of that year. He was then only 35 years old and not before nor since has any leader become president of that august body at so early an age. Jawaharlal was 39 when he was elected President. Since that date Abul Kalam Azad has maintained a supreme position in the politics of the Congress, and his election as President of the Congress for a second term is a fitting tribute to his great services.

Abul Kalam Azad stands for a united India of Hindus and Muslims on the basis of a rational approach to common problems. To him the

problem of understanding between the two as it exists, is primarily a matter of cultural adjustment. He is in favour of adopting the Latin script for Indian languages.

Neither by temperament nor by conviction is he a Gandhi-ite, but he has been Gandhi's closest ally and friend since 1920. He is the most radical among the old guard of politicians and generally speaking, has, among them, the most correct social sympathies.

He has remained, however, outside the pale of being a national idol, for he is no mass leader. His chief handicap is his scholarly temperament and love of books and also of the good things of life. He loves the quiet of his library rather than the hectic life of an active man of affairs. But he is seen at his best in a committee. There the rare powers of his mind are seen in all their eminence. In a way he is the link between the old and the new forces that are continually struggling for mastery in the Congress and it is no mean tribute to his abilities that his advice is sought by two such completely different leaders of modern India as Mahatma Gandhi and Jawaharlal. He is, moreover, a powerful speaker, one of the most gifted and finished orators in the whole of India. It is a treat to watch him unfold a problem. He has held meetings of the

All-India Congress Committee as well as huge audiences spellbound by the unbroken flow of reasoned argument and impassioned oratory.

Azad has stood all along for a rational outlook. But by temperament he lacks the perseverance so necessary for a successful politician. Even more fatal is his total lack of ambition. He continues to be in politics, because he simply cannot help it, because his friends will not leave him alone. When C. R. Das died, a terrible gap was created in the public life of Bengal. The obvious man who could have filled it at the time, was Abul Kalam Azad but he obstinately refused to step in. Gandhiji himself travelled all the way to Calcutta, among other things, to tackle him. It was suggested that he should agree to become Mayor of Calcutta, the President of the Provincial Congress Committee and, if he so desired, also the Leader of the Swaraj Party in the Bengal Legislative Council. But the Maulana rejected the Triple Crown and nothing could induce him to change his mind. He preferred instead to devote his time to writing a commentary on the Koran, which when published became a best seller in the entire Muslim world and is as authoritative a piece of criticism as Tilak's famous book on the text of the Gita.

His love of music is refreshing and his range of conversation is as wide as it is varied. Russia and Spain, America and the Far East, Egyptology and historic research in the Middle Eastern cradle of civilization, all these he discusses with an encyclopædic sweep. Such men are rare in any country and very rare indeed in the India of to-day.

A MAN OF LETTERS

by

MOIN-UD-DIN HARRIS

Editor 'Ajmal.'

MAULANA ABUL KALAM was born in the year 1883, shortly after the birth of the Indian National Congress. He was born not in India, but at Mecca in Arabia.

He had from his young age the aptitude for writing; and journalism, although it was in its infancy in those days, soon attracted him. His first association with the Fourth Estate began as early as 1907 when he was not even out of his teens. He edited for some time the weekly *Vakeel*, a really good Urdu paper of those days which was being published from Amritsar.

REVOLUTIONIZED URDU JOURNALISM

The editorship of the *Vakeel* could not, however, satisfy the restless nature of Abul Kalam who must have been anxious for a better forum for the expression of his views. It was in the year 1912 that he started his own weekly the *Al-Hilal* from Calcutta. The publication of

Al-Hilal was nothing short of a revolution in Urdu journalism. In fact it heralded a new era in the mentality of the Indian Musalmans. From week to week Abul Kalam brought to the thousands of his readers a message of new hope and regeneration. His message was to go back to the study of holy Quran, to study Islam in its pristine simplicity and to work for the building up of a new order based on human freedom, equality and fraternity which was according to him the message of Islam. Naturally this was something which could not be reconciled with the political serfdom to which the Indian Musalman along with his Hindu compatriot was reduced by British imperialism. Abul Kalam's message naturally meant a struggle for Indian freedom. But it also meant something more. It meant the emancipation of several Islamic countries of the East from the hold of British imperialism.

INTERNED AT RANCHI

Preaching of this kind could not escape the attention of the bureaucracy, and *Al-Hilal* became a victim of the all-powerful Press Act. Abul Kalam was not to be deterred. *Al-Hilal* was succeeded by *Al-Balagh* the same paper in fact but only with a different name. *Al-*

Balagah, however, proved a very short-lived successor to *Al-Hilal* as on the 23rd March, 1916, Abul Kalam was ordered under the Defence of India Ordinance to leave the province of Bengal and on 8th July, 1916, he was interned at Ranchi.

This internment lasted for over three years. He was released on 27th December, 1919. Although Abul Kalam was deprived of his freedom, these three years gave to Urdu literature and more especially to the regeneration of Islam in India something that is really valuable. It was during those years that Abul Kalam undertook the monumental work of translating the holy Quran, and devoted his full time to this classical work which will ever remain as his greatest and most valuable contribution to Islamic literature. What an irony of the fate it is that one who has done so much for the true interpretation of Islam, should be accused even remotely of associating himself with anything that can be harmful to Islamic culture in this country.

The release of Abul Kalam coincided with the turbulent period of Rowlatt Act and the N.C.O. movement that followed in its wake. He could not remain aloof from that movement. Since then he associated himself very actively with the Congress and on 10th of December,

1921, he was arrested with many other prominent Congress leaders of Bengal. He was tried and jailed for one year. The statement that Abul Kalam gave before the trying magistrate and which has been published in book form under the title *Qaul-i-Faisal* is a treatise on the philosophy of non-co-operation and a clear case as to why Indians had adopted that method for the attainment of freedom.

It will not be out of place to reproduce two small extracts from his statement. Outlining the role of Indian Muslims in the fight for freedom he said :—

" Islam does not permit under any circumstances that Musalmans should live a life of slavery. They should either exist as a free people or choose extinction. There is no third alternative in Islam. That is why twelve years back I reminded the Musalmans through the columns of *Al-Hilal* that it was their ancient Islamic heritage to offer sacrifices and even to lay their lives in the cause of liberty. It was their religious duty that they should leave other Indian communities behind them. My preaching has not been in vain. Indian Musalmans have decided finally to join hands with their Hindu, Sikh, Christian and Parsi fellow-countrymen and to free their motherland from slavery."

The historic statement ended on the following words which were addressed to the Magistrate :—

" This is an interesting and also illuminating chapter of history in the writing of which both of us are equal participants. You have for yourself the magisterial chair over there while we have the docks here. I do admit that for the completion of this task that chair is as essential as these docks here. Let us complete this memorable chapter soon, which will assume historic importance. The historian is waiting for us and so is the future. Let us come here quickly one followed by the other and you in your turn continue to pass judgment with the same rapidity. For some days this will go on, and then the time will come when another and a higher court will be guided by the laws of God. Time will be its judge. That judge will write a judgment and it is this judgment which will be final."

Commenting on this statement under the caption " A Great Statement " Gandhiji wrote in the *Young India* on the 23rd February, 1922, that if we had not boycotted the law courts we would not have secured as valuable a document as the statement of the Maulana which provided the best political education. Gandhiji also called it a thesis on Khilafat and Nationalism.

When the judgment was delivered and the Maulana was given one year's hard labour, he remarked that it was much less than what he had expected.

Soon after his release Maulana Abul Kalam presided over the special session of the Congress held in 1923 at Delhi. Since then he has been a member of the Congress Working Committee and one who has been actively associated with all that the Congress has done during the following years.

The part that Maulana Abul Kalam Azad played during the civil disobedience movement in 1930, his incarceration during that movement and his subsequent activities are too fresh to require any detailed survey. Suffice it to say that he has been continuously in the counsels of the highest circles in the Congress and perhaps Gandhiji has relied more on his advice during the last few years than that of any other single individual.

ESSENTIALLY A MAN OF LETTERS

Although Maulana Abul Kalam has lived a very active political life extending over a quarter of a century, he is primarily and essentially a man of letters. He is a voracious reader and a versatile

writer and has a command over the Urdu language which remains unsurpassed. One is really astonished at the literary work already to his credit, all of which he produced in the midst of his busy political career. To refer to one only, namely, his monumental translation of the holy Quran entitled the "Tarjuman-ul-Quran" running into three volumes. This work alone would be quite enough to gain immortal fame for any author. Then his autobiography running into 300 and odd pages, which is more of an account of his forefathers barring a solitary chapter about his own life, is another work of equally great literary merit.

APPENDICES

APPENDIX A

THE MUSLIMS OF INDIA AND THE FUTURE OF INDIA

We have considered the problem of the minorities of India. But, are the Muslims such a minority as to have the least doubt or fear about their future? A small minority may legitimately have fears and apprehensions, but can the Muslims allow themselves to be disturbed by them? I do not know how many of you are familiar with my writings, twenty-eight years ago, in the *Al-Hilal*. If there are any such here, I would request them to refresh their memories. Even then I gave expression to my conviction, and I repeat this to-day, that in the texture of Indian politics, nothing is further removed from the truth than to say that Indian Muslims occupy the position of a political minority. It is equally absurd for them to be apprehensive about their

rights and interests in a democratic India. This fundamental mistake has opened the door to countless misunderstandings. False arguments were built up on wrong premises. This error, on the one hand, brought confusion into the minds of Musalmans about their own true position, and, on the other hand, it involved the world in misunderstandings, so that the picture of India could not be seen in right perspective.

If time had permitted, I would have told you in detail, how, during the last sixty years, this artificial and untrue picture of India was made, and whose hands traced it. In effect, this was the result of the same policy of divide and rule which took particular shape in the minds of British officialdom in India after the Congress launched the national movement. The object of this was to prepare the Musalmans for use against the new political awakening. In this plan, prominence was given to two points. First: that India was inhabited by two different communities, the Hindus and the Musalmans, and for this reason no demand could be made in the name of a united nation. Second: that numerically the Musalmans were far less than the Hindus, and because of this, the necessary consequence of the establishment of democratic institutions in India would be to establish the rule of the Hindu

majority and to jeopardise the existence of the Muslims. I shall not go into any greater detail now. Should you, however, wish to know the early history of this matter, I would refer you to the time of Lord Dufferin, a former Viceroy of India, and Sir Auckland Colvin, a former Lieutenant-Governor of the N.-W. P., now the United Provinces.

Thus were sown the seeds of disunity by British Imperialism on Indian soil. The plant grew and was nurtured and spread its nettles, and even though fifty years have passed since then, the roots are still there.

Politically speaking, the word minority does not mean just a group that is numerically smaller and therefore entitled to special protection. It means a group that is so small in number and so lacking in other qualities that give strength, that it has no confidence in its own capacity to protect itself from the much larger group that surrounds it. It is not enough that the group should be relatively the smaller, but that it should be absolutely so small as to be incapable of protecting its interests. Thus this is not merely a question of numbers; other factors count also. If a country has two major groups numbering a million and two millions respectively, it does not necessarily follow that because one is half the other,

therefore it must call itself politically a minority and consider itself weak.

If this is the right test, let us apply it to the position of the Muslims in India. You will see at a glance a vast concourse, spreading out all over the country; they stand erect, and to imagine that they exist helplessly as a "minority" is to delude oneself.

The Muslims in India number between eighty and ninety millions. The same type of social or racial divisions, which affect other communities, do not divide them. The powerful bonds of Islamic brotherhood and equality have protected them to a large extent from the weakness that flows from social divisions. It is true that they number only one-fourth of the total population; but the question is not one of population ratio, but of the large numbers and the strength behind them. Can such a vast mass of humanity have any legitimate reason for apprehension that in a free and democratic India it might be unable to protect its rights and interests?

These numbers are not confined to any particular area but spread out unevenly over different parts of the country. In four provinces out of eleven in India there is a Muslim majority, the other religious groups being minorities. If British Baluchistan is added, there are five pro-

vinces with Muslim majorities. Even if we are compelled at present to consider this question on a basis of religious groupings, the position of the Muslims is not that of a minority only. If they are in a minority in seven provinces, they are in a majority in five. This being so, there is absolutely no reason why they should be oppressed by the feeling of being a minority.

Whatever may be the details of the future constitution of India, we know that it will be an all-India federation which is, in the fullest sense, democratic, and every unit of which will have autonomy in regard to internal affairs. The federal centre will be concerned only with all-India matters of common concern, such as, foreign relations, defence, customs, etc. Under these circumstances, can anyone who has any conception of the actual working of a democratic constitution, allow himself to be led astray by this false issue of majority and minority? I cannot believe for an instant that there can be any room whatever for these misgivings in the picture of India's future. These apprehensions are arising because, in the words of a British statesman regarding Ireland, we are yet standing on the banks of the river and, though wishing to swim, are unwilling to enter the water. There is only one remedy; we should take the plunge fearlessly.

No sooner is this done, we shall realise that all our apprehensions were without foundation.

A BASIC QUESTION FOR INDIAN MUSALMANS

It is now nearly thirty years since I first attempted to examine this question as an Indian Musalman. The majority of the Muslims then were keeping completely apart from the political struggle and they were influenced by the same mentality of aloofness and antagonism, which prevailed amongst them previously in the year 1888. This depressing atmosphere did not prevent me from giving my anxious thought to this matter, and I reached quickly a final conclusion, which influenced my belief and action. I saw India, with all her many burdens, marching ahead to her future destiny. We were fellow-passengers in this boat and we could not ignore its swift passage through the waters; and so it became necessary for us to come to a clear and final decision about our plan of action. How were we to do so? Not merely by skimming the surface of the problem but by going down to its roots, and then to consider our position. I did so and I realised that the solution of the whole problem depended on the answer to one question: Do we, Indian Musalmans, view the free India of the

future with suspicion and distrust or with courage and confidence? If we view it with fear and suspicion, then undoubtedly we have to follow a different path. No present declaration, no promise for the future, no constitutional safeguards, can be a remedy for our doubts and fears. We are then forced to tolerate the existence of a third power. This third power is already entrenched here and has no intention of withdrawing and if we follow this path of fear, we must needs look forward to its continuance. But if we are convinced that for us fear and doubt have no place, and that we must view the future with courage and confidence in ourselves, then our course of action becomes absolutely clear. We find ourselves in a new world, which is free from the dark shadows of doubt, vacillation, inaction and apathy, and where the light of faith and determination, action and enthusiasm, never fail. The confusions of the times, the ups and downs that come our way, the difficulties that beset our thorny path, cannot change the direction of our steps. It becomes our bounden duty then to march with assured steps to Indian's national goal.

I arrived at this definite conclusion without the least hesitation, and every fibre of my being revolted against the former alternative. I could not bear the thought of it. I could not conceive

it possible for a Musalman to tolerate this, unless he has rooted out the spirit of Islam from every corner of his being.

I started the *Al-Hilal* in 1912 and put this conclusion of mine before the Muslims of India. I need not remind you that my cries were not without effect. The period from 1912 to 1918 marked a new phase in the political awakening of the Muslims. Towards the end of 1920, on my release after four years of internment, I found that the political ideology of the Musalmans had broken through its old mould and was taking another shape. Twenty years have gone by and much has happened since then. The tide of events has ever risen higher, and fresh waves of thought have enveloped us. But this fact still remains unchanged, that the general opinion amongst the Muslims is opposed to going back.

That is certain; they are not prepared to retrace their steps. But, again, they are full of doubts about their future path. I am not going into the reasons for this; I shall only try to understand the effects. I would remind my co-religionists that to-day I stand exactly where I stood in 1912 when I addressed them on this issue. I have given thought to all those innumerable occurrences which have happened since then; my eyes have watched them, my mind has pondered over them.

These events did not merely pass me by; I was in the midst of them, a participant, and I examined every circumstance with care. I cannot be false to what I have myself seen and observed; I cannot quarrel with my own conviction; I cannot stifle the voice of my conscience. I repeat to-day what I have said throughout this entire period, that the ninety millions of Muslims of India have no other right course of action than the one to which I invited them in 1912.

Some of my co-religionists, who paid heed to my call in 1912, are in disagreement with me to-day. I do not wish to find fault with them, but I would make appeal to their sincerity and sense of responsibility. We are dealing with the destinies of peoples and nations. We cannot come to right conclusions if we are swept away by the passions of the moment. We must base our judgments on the solid realities of life. It is true that the sky is overcast to-day and the outlook is dark. The Muslims have to come into the light of reality. Let them examine every aspect of the matter again to-day, and they will find no other course of action open to them.

THE MUSLIMS AND A UNITED NATION

I am a Musalman and am proud of that fact,

Islam's splendid traditions of thirteen hundred years are my inheritance. I am unwilling to lose even the smallest part of this inheritance. The teaching and history of Islam, its arts and letters and the civilisation are my wealth and my fortune. It is my duty to protect them.

As a Musalman I have a special interest in Islamic religion and culture and I cannot tolerate any interference with them. But in addition to these sentiments, I have others also which the realities and conditions of my life have forced upon me. The spirit of Islam does not come in the way of these sentiments; it guides and helps me forward. I am proud of being an Indian. I am a part of the indivisible unity that is Indian nationality. I am indispensable to this noble edifice and without me this splendid structure of India is incomplete. I am an essential element which has gone to build India. I can never surrender this claim.

It was India's historic destiny that many human races and cultures and religions should flow to her, finding a home in her hospitable soil, and that many a caravan should find rest here. Even before the dawn of history, these caravans trekked into India and wave after wave of new-comers followed. This vast and fertile land gave welcome to all and took them to her

bosom. One of the last these caravans, following the footsteps of its predecessors, was that of the followers of Islam. This came here and settled here for good. This led to a meeting of the culture-currents of two different races. Like the Ganga and Jumna, they flowed for a while through separate courses, but nature's immutable law brought them together and joined them in a *sangam*. This fusion was a notable event in history. Since then, destiny, in her own hidden way, began to fashion a new India in place of the old. We brought our treasures with us, and India too was full of the riches of her own precious heritage. We gave our wealth to her and she unlocked the doors of her own treasures to us. We gave her, what she needed most, the most precious of gifts from Islam's treasury, the message of democracy and human equality.

Full eleven centuries have passed by since then. Islam has now as great a claim on the soil of India as Hinduism. If Hinduism has been the religion of the people here for several thousands of years, Islam also has been their religion for a thousand years. Just as a Hindu can say with pride that he is an Indian and follows Hinduism, so also we can say with equal pride that we are Indians and follow Islam. I shall enlarge this orbit still further. The Indian Christian is equally

entitled to say with pride that he is an Indian and is following a religion of India, namely Christianity.

Eleven hundred years of common history have enriched India with our common achievements. Our languages, our poetry, our literature, our culture, our art, our dress, our manners and customs, the innumerable happenings of our daily life, everything bears the stamp of our joint endeavour. There is indeed no aspect of our life which has escaped this stamp. Our languages were different, but we grew to use a common language; our manners and customs were dissimilar, but they acted and reacted on each other and thus produced a new synthesis. Our old dress may be seen only in ancient pictures of bygone days; no one wears it to-day. This joint wealth is the heritage of our common nationality and we do not want to leave it and go back to the times when this joint life had not begun. If there are any Hindus amongst us who desire to bring back the Hindu life of a thousand years ago and more, they dream, and such dreams are vain fantasies. So also if there are any Muslim who wish to revive their past civilisation and culture which they brought a thousand years ago from Iran and Central Asia, they dream also and the sooner they wake up the better. These are

unnatural fancies which cannot take root in the soil of reality. I am one of those who believe that revival may be a necessity in a religion but in social matters it is denial of progress.

This thousand years of our joint life has moulded us into a common nationality. This cannot be done artificially. Nature does her fashioning through her hidden processes in the course of centuries. The cast has now been moulded and destiny has set her seal upon it. Whether we like it or not, we have now become an Indian nation, united and indivisible. No fantasy or artificial scheming to separate and divide can break this unity. We must accept the logic of fact and history and engage ourselves in the fashioning of our future destiny.

(From Maulana Abul Kalam's Presidential Address, Ramgarh Session, 1940.)

APPENDIX B

APPRECIATIONS

MAULANA ABUL KALAM AZAD possesses, in an abundant measure, the attribute of versatility. The aspect of his career which appeals to an educationist is his high scholarship and this is the phase of his life which will last longer than the results of his other activities. It is my sincere prayer that he may live long to serve the cause of letters.

(K. B.) M. AFZAL HUSAIN
Vice-Chancellor
University of the Punjab.

MAULANA ABUL KALAM AZAD is one of those rare men who can adhere to the higher principles in utter disregard of the popular clamour. He has the courage to stand to his convictions and keep his head above water, bravely buffeting the waves of communalism which have submerged most of the popular leaders and workers of the Muhammadan Community in this country. His steadfast devotion to the cause of nationalism during the whole of his life will serve as a beacon light to the future generations of Islam and fire them with a pure, selfless and non-communal spirit of patriotism and service of the motherland.

(Hon'ble Mr.) M. S. ANEY
Member of the Viceroy's Council for Indians Overseas.

I have not had the pleasure of knowing Maulana Abul Kalam Azad except shaking hands with him once, but his patriotism, his steadfast determination to maintain and strengthen the integrity of India and his whole-hearted endeavour to raise India to a position of equality with other self-governing countries of the world have won for him a place as a far-sighted statesman and as a true-hearted son of India.

(Hon'ble Sardar Sir) JOGENDRA SINGH
Member of the Viceroy's Council for Education, Health and Lands.

APPENDIX B

SINCE my college days I have all along been very fond of Maulana Azad's writings and have always highly appreciated him as a man of letters. His style is exclusively his own, eloquent, precise, lucid, brief and impressive. As it comes from the heart it not only appeals to but also finds its place in the heart of the reader. His translation and commentary on the Koran is by far the best of all those so far published, and I really long to see the early completion of its third and the last volume for the benefit of my community. In my opinion he stands unique in India as regards scholarship and learning in the principles of Islamic religion. Like the Muslims of old he is a man true to his convictions, based on thorough research, and cannot be influenced by the individual or collective opinions of others whether high or low, ancient or modern. I wish our young men were to follow him in this respect at least.

(SHAIKH) AZIM ULLAH
Advocate,
Hony. Secretary,
Anjuman Himayat-i-Islam,
Lahore.

AS far as I know Maulana Abul Kalam Azad began his political life in the days of the Turko-Italian War. This war was meant to be the last and the most fatal blow on the Islamic world by the European nations. For the realisation of this purpose Turkey and Persia were invaded from all sides. In this critical period, when the Musalmans were being exterminated, the Maulana showed an unprecedented courage and outspokenness. He exposed before the world the hair raising brutalities of the European Powers. *Al-Hilal* is a true chronicle of these crimes. The Maulana was the real spokesman of the people. He expressed their feelings and sentiments faithfully. The weak voice of the wounded hearts of the Musalmans reached the ears of the then Government only due to his efforts. He had to undergo many ordeals because of the repressive policy of the Government. But he did not stagger. He remained firm on his stand. After that he joined the Khilafat movement. His personality very soon became the driving force of the struggle. The development of political consciousness among the Muslim masses was mainly indebted to his *Al-Hilal*.

The Maulana is a great statesman and is one of the greatest living leaders of India. Nowadays he is the right-hand man of Mahatma Gandhi.

APPENDIX B

The Maulana's writings are an evident proof of his great learning and the depth of his knowledge.

He is a fascinating orator and a bewitching writer. He commands complete mastery over his tongue as well as his pen. In short he is a great statesman, a great author, a great scholar and a great theologian at the same time.

(SHAIKH) SADIQ HASAN
M.L.A., Bar.-at-Law,
President
Anjuman-i-Islamia,
Amritsar.

enriched and displayed the resources of the Urdu language as a means of expressing intricate modern ideas.

We are indebted to him for his writings on Islamic subjects and for having given us an authoritative Urdu translation of the holy Qur'an. We are eagerly looking forward to the day when a comprehensive commentary of the holy Qur'an, promised by him so long ago, will be completed and published. His life of the holy Prophet, said to be based on material drawn exclusively from the holy Qur'an, is expected to be a growing achievement of his vast literary activities. These projected works, when they see the light of day, will be a source of inspiration to the Muslim Youth of India.

Islamic learning has suffered an irreparable loss since 1920 on account of the political activities of Maulana Azad, but the time seems to have come when he should be persuaded to make good this serious loss by devoting the rest of his life to literary pursuits, using the unrivalled intellectual gifts, with which Nature has endowed him, for the promotion of Islamic learning. May God grant him health and a long life of useful literary activity.

(DR.) BARKAT ALI KURAISHI,
Head of the Oriental Department,
Islamia College, Lahore.

BIOGRAPHIES

OF

WRITERS

By

S. Hussain Hasani

Pandit Jawahar lal Nehru

Pandit Jawaharlal Nehru, a Kashmiri Pandit, was born on 14th November, 1889. He was the Prime Minister of independent India and was in office from 1947—64. Architect of modern India, a staunch secularist, non- communal minded and statesman of world repute. He was educated at Harrow and Cambridge, practised law at Allahbad, his home town. He participated in the Khilafat and Non-Cooperation movements (1921—22), was imprisioned on numerous occasions for political activities and was in jail for about seven years. He was elected General Secretary of the Congress in 1929—30, 1936—37 and 1946. He was member for External Affairs in the Interim Government of India and Convener of the first Asian Relations Conference held in March 1947. One of the originators of the non-aligned movement and responsible for framing non-aligned foreign policy and a socialist programme for India. He was a reputed orator and author and wrote famous books like Discovery of India and An Autobiography.

Asif Ali

Asif Ali, son of Ahsan Ali a Zamindar of Buland Shahar (U.P.) was born at Delhi on 11th May 1888. He was educated at Anglo Arabic High School, Delhi, St. Stephens College, Delhi and Lincoln's Inn, London. He married Aruna Ganguli in 1928. He

defended Bhagat Singh against his death sentence in a trial in the Red Fort. He was founder member for Home Rule League and joined Non-Cooperation and Khilafat movements and gave up legal practice. Elected Socretary General of Congress in 1927 and member of AICC in Central Legislature in 1939, was Chief Whip, Secretary and Deputy Leader of Congress in the Central Assembly, a member of Delhi Municipal Committee, deputed to enquire into Bannu raids. He was arrested along with other members of Congress working committee in August 1942 and detained in Ahmed Nagar Fort under Defence of India Rules, released on health grounds in 1945. He participated in talks for transfer of power. He was arrested with Mr. Nehru in Kashmir. He became Minister for Transport and Railways in the Interim Government headed by Mr. Nehru. He was the first Ambassador of free India to U.S.A. (1947–48), Governor of Orissa (1948–52) and Ambassador to Switzerland (1952–53). He died in Switzerland on 2nd April 1953 and was buried in Delhi.

Maulana Mazhar Ali Azhar

Maulana Mazhar Ali Azhar was the son of Abdullah and belonged to a well known Kashmiri family of Shia sect. Born at Batala, District Gurdaspur, was educated at Government and Law Colleges, Lahore. He joined the Khilafat Movement. He was an Ahrar Member of Punjab Legislative Council. He became a member of AICC and Secretary General of Perdes Congress Committee. He spent six years in jail

after joining the civil disobedience movement. A founder member of Majlis-i-Ahrar, he became its president during Shaheedganj issue, 1935, and fought for Muslim-Sikh harmony and elected Dictator for the Kashmir movement in 1931 by Ahrar. He resigned from Ahrar and joined the Forward Block in 1946·He migrated to Pakistan after partition.

Yousuf Meher Ally

Yousuf Meher Ally was a socialist and belonged to an aristocratic pro-British Khoja Muslim family of Bombay. His Father, Jafar Meherally, was a business-man. Educated at St. Xavier's High School Calcutta, Elphinstone College for LL.B in 1925. He led the anti-Simon Commission agitation in Bombay in 1928. He studied revolutionary literature of Mazzini, Garibaldi, Russian, Chinese and other revolutions. Started the Young India Society in 1925 and organised the Bombay Youth Conference in 1928, with K.F. Nariman as its president. He demanded complete independence for India, was editor of weekly VANGUARD. Imprisoned for two years in 'C' class. He was founder member of the Congress Socialist Party and became its General Secretary in 1939. He was elected Mayor of Bombay and took part in Quit-India movement and was arrested in August 1942, but released after a heart attact in 1943. He died in 1950.

Maulana Syed Sulaiman Nadvi

Maulana Syed Suleman Nadvi was a scholar and a writer. He was born on 22nd Dec 1884 and educated traditionally at Darul Uloom Nadwatul Ulema, Lucknow. He was a devoted pupil of Allama Shibli Numani and joined hands with his class mate Maulana Abdul Kalam Azad in publishing Al-Hilal from Calcutta in 1912. He joined Deccan College, Poona as a lecturer and resigned to manage the Darul Musannifin, Azamgarh. He took active part in the Khilafat movement and was deligate of the Khilafat team in 1920. Presided over special session of Jamiat-ul-Ulema Hind, Moradabad in 1921 and was member of Khilafat Committee and cooperated with Congress civil disobedience movement.

Johan Gunthar

John Gunthar was born in Chicago (U.S.A.) on 30th August, 1901. Basically a journalist and an author, he was educated at Chicago and worked as a reporter for "Chicago Daily" in London, Berlin, Vienna, Moscow, Rome and Paris during 1924—34. He worte "Inside Europe" in 1936, a book on European politics. Travelled in Asia in 1937—38 and wrote "Inside Asia" in 1939, 'Inside Latin America' in 1941, 'Inside U.S.A.' in 1947 and 'Inside Africa' in

Sardar Jogendar Singh

Sardar Jogendar Singh, a landlord of Simila, was born on 25th May, 1877. He was Minister for Agriculture in Punjab during 1926—37. He was Home Minister in Patiala. Fellow of University of the Punjab, President of Sikh Educational Conference, Member of Skin Committee, Indian Sugar Committee and was a member of the Council of States. He edited a journal called 'East & West'. He was author of "Thus Spoke Gru Nanak", "Kamala" and "Nurjahan".

M. S. Anney

M.S. Anney was born on 29th August, 1880. He was Vice President of Indian Home Rule League, president of Bar Provincial Congress Committee (1921—31), president of India National Congress 1933, member of Bar Legislative Assembly during 1923—35, member of Congress Working Committee during 1924—34. General Secretary, Congress Nationalist Party 1934 and member of Governor General's Executive Council. He died in 1968.

Mahadev Desai

Mahadev Desai was born on 1st January 1892. Educated in Elphinoston College, Bombay, he did law in 1913. Met Mahatma Gandhi in 1917 and made Mahatma his Gru. He worked as Secretary of Mahatma Gandhi for 25 years. He participated in the Non-Cooperation movement at Champaran (Bihar) and Sall Satyagarah at Barduli. He was editor 'Independent' of Motilal Nehru and looked after Navjivan. He was arrested during Quit-India Movement in 1942. He wrote "With Gandhi in Cyclone", "The Story of Barodha", "Swedeshi" "True," "The Nation's Voice" and "The Great Maulana".

Rajagopal Acharia

Rajagopal Acharia was born in a Brahman family of Madras in 1879. He was educated at Banglore and passed his B.A. from Presidency College, Madras. After doing LL.B he started legal practice. From 1919, he took active part in politics. He was an ardent reformer of Indian social and economic life. He was Chief Minister of Madras for a considerable period. A congrestic and a disciple of Mahatma Gandhi. He submitted his formula to solve the Hindu-Muslim problem known as the "CR Formula". He was made the first Indian Governor General of Independent India. He was a thorough gentleman and free from communal mindedness. Being a politician and an orator, he was also an author of a high calibre. He died in 1972.

Mian Afzal Husain

Mian Afzal Hussain was a religious minded person. An educationist, he was Vice Chancellor of the University of the Punjab from 1938-44 and 1954-58. He was made Honorary Deputy Secretary in 1957 in recognition of his services.

Shaikh Sadiq Husain

Shaikh Sadiq Hussain, son of Ghulam Sadiq, was born in 1888 and educated at Government College, Lahore and Grays Inn, London. He belonged to a business family of Amritsar and remained president of Anjuman-e-Islamia Amritsar till his death. He was interested in social and educational reforms of Muslims, participated in All India Muslim Educational Conference, Aligarh and Nadwatul-ulema Lucknow and was a member of Central Legislative Assembly in 1923-26 and 1930-33, Finance Secretary of Khilafat Committee of Amritsar and a member of Central Khilafat Committee. Afterwards he was a member of District Muslim League and Vice President of "Punjab Provincial Muslim League". He took active part in provincial and national movements. He was more of a social and educational reformer. After partition he migrated to Lahore and rendered social and educational services. He died on 27th December, 1959 at Lahore.

Dr. Barkat Ali Qureshi

Dr. Barkat Ali Qureshi belonged to a Zamindar fmaily of U.P. and had property in U.P. and Kashmir and was a friend of Pandit Nehru, Asif Ali and Maulana Abul Kalam Azad. During the period of Non-Cooperation Movement, he was Head Master of National High School, Delhi. After Independence he was being sent to an Islamic country as ambassador by Pandit Jawahar Lal Nehru but he migrated to Pakistan. The government of Pakistan sent him as a Charge de affairs to Syria. After his return, he was made Head of the Arabic Department of Oriental College, Lahore and thereafter its principal. On 30th September, 1954 he resigned from his post.

Abdullah Butt

Abdullah Butt was born on 10th February, 1918 at Lahore. His father Alhaj Mian Fazaluddin was a merchant. He was an active social worker, author and journalist and translated many famous books. He took active part in various bodies of sciences, literature, and in social and educational reforms. Edited scientific, cultural and literary journals till his death. He was a columnist for various newspapers and was editor of Harf-o-Hikayat, Lahore. He had personal relations with Maulana Abul Kalam Azad. He was one of the disciples of Maulana Azad. He died on 29th December, 1968.

Dr. Abu Salman Shahjahanpuri

Dr. Abu Salman Shahjahanpuri was born in 1940. He belongs to a Pathan family of Shahjahanpur (UP). While he was in the primary stage he started studies in Arabic and Persian. He migrated to Pakistan in 1950, passed his matric in 1962, M.A. in 1970 and received Ph.D. in 1980. He has written and published about two dozen books on history and politics of the Indo-Pak sub-continent. He did research work on the life of Maulana Abul Kalam Azad.

Moinuddin Haris

Moinuddin Haris, a renowned journalist of Bombay, belonged to the prosperous Konkani family of Konkan district (Maharashtra). He graduated from the Jamia Millia, Delhi, and came over to Bombay to join the profession of journalism. He started his career with the daily Khilafat. Later, in 1945, he started Ajmal weekly, a pro-Congress journal, which was converted into a daily in 1946.

A number of Muslim journalists, who later on dominated the Urdu journalism in Maharashtra, had started his career in the Ajmal. Because of its pro-Congress policy, it never enjoyed much circulation, but Mr. Haris was a highly respected newsman among the journalistic community.

After partition, he became disillusioned with the Congress and joined the Praja Socialist Party, and became a close lieutenant of Jaya Prakash Narayan. In 1954, he was elected member of the Bombay Municipal Corporation from the Socialist platform. After J.P. started his Sravodiya movement alongwith Vinoba Bhave, Mr. Haris was once again disillusioned and rejoined the Congress to remain with it till his death. After his death, the paper was closed down after only a few months.

تاریخِ ملتِ اسلامیہ ہند و پاکستان کے ایک اہم دور کی سب سے مستند کتاب حوالہ

مولانا محمد علی
اور
اُن کی صحافت

ڈاکٹر ابو سلمان شاہجہانپوری کے قلم سے

مولانا محمد علی شاعر، ادیب، خطیب، سیاستدان سب کچھ ہی تھے
لیکن
اُن کی ذہنی و فکری کمالات کا اظہار سب سے زیادہ صحافت کے میدان میں ہوا

کامریڈ اور ہمدرد کے اجراء کی تاریخی سرگذشت

کامریڈ اور ہمدرد میں کام کرنے والے اہلِ قلم اور کارکنوں کے حالاتِ کار و فرائض

اور

کامریڈ اور ہمدرد کے مقالاتِ افتتاحیہ اور ہمدرد کے تمام اہم مشمولات کے اشاریے!

اس آئینے میں آپ وقت کے اہم مسائل، عالمِ اسلام اور ہندوستانی مسلم سیاسی رہنماؤں کے افکار اور سیرت کے حقیقی خدوخال دیکھ سکینگے

شعر و ادب، تاریخ، سوانح، صحافت، سیاست اور تاریخ ملک و قوم کے ہر پہلو پر

مولانا محمد علی کے افکار و سوانح پر تصنیف و تحقیق
کے لیے سوا لاکھ کی ایک ناگزیر کتاب

ناشر

ادارۂ تصنیف و تحقیق پاکستان پوسٹ بکس ۱۸۰۸۶ الحمیدی کراچی

قیمت ۶۰ روپے | مجلد | سفید کاغذ

علامہ اقبال کی شاعری اور سیاسی افکار پر انکے اولین نقاد مولانا محمد علی کی ایک نایاب تحریر

علامہ اقبال اور مولانا محمد علی

مؤلفہ

ڈاکٹر ابو سلمان شاہجہانپوری

حضرت علامہ کی شاعری انکے ملی پیغام انکے سیاسی فکر اور سیرت کا
دلآویز مرقع

۱۹۳۷ کے ہمدرد دہلی سے ماخوذ ایک طویل مقالہ

نیز

ڈاکٹر ابو سلمان شاہجہانپوری کے قلم سے

ہر دو اکابر کے تعلقات کے نشیب و فراز کی داستان اور افکار و سیرت کا تقابلی مطالعہ

مولانا محمد علی کی شخصیت مزاج اور انکے فکر و انشا کا تنقیدی تجزیہ

شخصیت کی عظمت سیرت کے محاسن اور خدمات کی جلالت کے حسن اعتراف کا ایک اچھوتا انداز

کاغذ سفید کتابت و طباعت اچھی قیمت ۲۰ روپے (پیپر بیک)

۲۵ روپے مجلد

ملنے کا پتہ

ادارۂ تصنیف و تحقیق پاکستان

علی گڑھ کالونی کراچی ۴۱

البیرونی اور جغرافیۂ عالم

مولانا ابوالکلام آزاد کی آخری تصنیف

جو

مولانا کے انتقال کے بعد ان کے کاغذات سے دستیاب ہوئی

البیرونی کی علمی شخصیت محققانہ حیثیت اور فن جغرافیہ میں اس کی مجتہدانہ نظر و بصیرت پر

مولانا آزاد کے قلم سے دلفریب تبصرہ

مولانا ابوالکلام آزاد کے محقق ڈاکٹر ابوسلمان شاہجہانپوری کا مرتبہ پاکپتانی ایڈیشن

متعدد اضافوں کے ساتھ

۱۔ پیش لفظ: جس میں مولانا آزاد کی اردو زبان کی خدمات کی تاریخ، لسان الصدق اور الہلال کی خدمات اور مولانا کے طرز املا و کتابت پر روشنی ڈالی گئی ہے ۲۔ مقدمہ "مولانا ابوالکلام آزاد" کے عنوان سے مقدمہ جس میں البیرونی اور جغرافیہ سے مولانا کی دلچسپی اور مطالعے کی پوری تاریخ ہے، طرز نگارش کی دلآویزیوں پر تبصرہ اور مولانا کی تحریر کے جلی و خفی خصائص کی نشاندہی کی گئی ہے ۳۔ اضافہ: ہندوستان اور حکیم ابوریحان بیرونی کے عنوان سے مولانا کا ایک نایاب مضمون اور دیگر تحریرات ۴۔ اصطلاحاتِ علمیہ: کتاب میں مستعمل علمی اصطلاحات کی تخریج و ترتیب ۵۔ تصحیح: مولانا آزاد کے طرز املا کے مطابق متن کی تصحیح کا اہتمام * کاغذ سفید * طباعت آفسٹ * قیمت ۲۱ روپے (پیپر بیک) ۲۵ روپے

مولانا آزاد صدی

کتابیں جو شائع ہو چکی ہیں

مولانا ابوالکلام آزاد (شخصی مطالعہ): از ڈاکٹر شیر بہادر خان نبی۔ فاضل مصنف مولانا آزاد کے عقیدت مند بھی ہیں اور ان کے علوم و معارف پر بھی گہری نظر رکھتے ہیں۔ مصنف نے اس مختصر تصنیف میں مولانا آزاد کی شخصیت، سیرت، افکار و خدمات کے بارے میں اپنا مطالعہ اور تاثرات پیش کیے ہیں۔ نہایت اخلاص کے ساتھ، دل کی بات دل تک پہنچانے کی کامیاب سعی۔ صفحات: ۲۲۰، قیمت: ۲۰ روپے

اردو کا ادیب اعظم: مولانا ابوالکلام آزاد سے متعلق مولانا عبدالماجد دریابادی کے مضامین، تقاریر، شذرات، تبصرے اور دونوں بزرگوں کے مابین مراسلت کا یہ مجموعہ، مطالعہ آزاد کی ایک اہم کڑی ہے۔ مولانا دریابادی کے خاص اسلوب نگارش میں یہ دلآویز تذکرہ "ابوالکلامیات" میں ہمیشہ یاد رہے گا۔ صفحات: ۱۶۰، قیمت: ۲۵ روپے۔

خطوط ماجدی: مولانا عبدالماجد دریابادی کے علمی، ادبی، لسانی اور نجی کے حالات میں تقریباً تین سو خطوط اور مختلف مشاہیر علم و ادب کے بارے میں تیس پیغامات کا مجموعہ۔ مولانا دریابادی کی زندگی اور ان کے عہد کی علمی، ادبی تحریکات شخصیات کے مطالعے کا ایک اہم ماخذ۔ ڈاکٹر ابوسلمان شاہجہان پوری کے قلم سے مکتوب نگار کے سوانح حیات، شخصیت، سیرت، علمی، ادبی، صحافتی اور دینی خدمات، ان کے اسلوب تحریر و نگارش کے خصائص پر سیر حاصل بحث کا جامع مقدمہ۔ صفحات: ۲۷۲، قیمت: ۵۰ روپے۔

ابوالکلام آزاد: مولانا آزاد پر چھپنے والا پہلا مجموعہ مضامین جو پہلے ۱۹۴۳ء میں شائع ہوا تھا۔ اسے مولانا آزاد کے ایک صاحب ذوق معتقد عبداللہ بٹ مرحوم نے مرتب کیا تھا، ایک عرصے سے نایاب تھا۔ اب آزاد صدی ایڈیشن، مرتب مرحوم کے حالات، علمی خدمات، اور حضرت مولانا سے ان کے تعلق عقیدت و نیاز کے تذکرے اور مرحوم کے نام مولانا آزاد کے خطوط کے اضافے کے ساتھ۔ پہلے سے بہت زیادہ اہم۔ صفحات: ۱۵۲، قیمت ۲۵۰ روپے

امام الہند مولانا آزاد: از مولانا امداد صابری۔ مولانا آزاد پر چھوٹی بڑی بہت سی کتابوں میں مولانا کی شخصیت، سیرت و افکار اور خدمات کے تمام پہلوؤں پر حاوی تصنیف، بیانات کی صحت، تحقیق کے معیار اور مطالب و مباحث کی جامعیت کے لحاظ سے سب سے بلند درجہ کتاب اور مولانا آزاد کی ہمہ جہت شخصیت، ان کے خصائص فکر، کمال اخلاق و تہذیب، محاسن سیرت اور ان کے علمی و ملی کارناموں کے تعارف میں اپنی مثال آپ۔ ڈاکٹر ابوسلمان شاہجہان پوری کے قلم سے فاضل مصنف کے حالات اور علمی خدمات کے تذکرے کے علاوہ ان کے وطن آبائی کے حوالے سے "دہلی مرحوم" کی علمی، تہذیبی اور ثقافتی مرکزیت پر دلآویز مقدمہ۔ اپنے مطالب کی دل نشینی اور حسن انشاء کے لحاظ سے خاصے کی چیز۔ صفحات: ۳۰۴، قیمت: ۷۵ روپے۔

ابوالکلام آزاد — ایک مطالعہ: مولانا ابوالکلام آزاد کی شخصیت اور ان کی علمی و عملی زندگی کے مختلف پہلوؤں پر پاکستان اور ہندوستان کے مشہور اہل علم اور اصحاب قلم کے مطالعات اور مشاہدات کا حاصل، فضائل و کمالات کا اعتراف۔ نگارشات کا بہترین مجموعہ اور حسن انتخاب کا حسین مرقع۔ عمدہ کتابت، آفسٹ کاغذ، رنگین سرورق، صفحات ۲۴۸، قیمت: ۵۰ روپے (مجلد)

مولانا ابوالکلام آزاد (شخصیت، سیرت اور کارنامے): مولانا سید احمد اکبرآبادی، مولانا آزاد کے مخلصین میں سے تھے۔ انھوں نے مولانا آزاد کی علمی و دینی خدمات پر مقالہ لکھا، مولانا کے انتقال پر اس کے بعد متعدد بار مختلف مسائل کے حوالے سے مولانا کے افکار و سیرت پر اظہار خیال فرمایا، مولانا آزاد کی کتابوں اور ان سے متعلق کتابوں پر تبصرے تحریر فرمائے، اور ایک نہایت مفصل خطاب میں مولانا آزاد کی شخصیت، افکار، سیرت اور علم و عمل کے مختلف میدانوں میں ان کی خدمات کا جائزہ لیا۔ یہ تالیف انھی تمام تحریرات و افادات کا دلاویز مجموعہ ہے۔ صفحات: ۱۲۸، قیمت: ۲۵ روپے (مجلد)

ابوالکلام و عبدالماجد (ادبی معرکہ): الہلال کی ادبی، لسانی بحث کی مفصل روداد، تمام اجزاء بحث کی تدوین، لغات و اصطلاحات کے اہم مباحث کی جامع تالیف۔ از ڈاکٹر ابوسلمان شاہجہانپوری

صفحات: ۱۴۴، قیمت: ۳۰ روپے (مجلد)

چند دیگر کتابیں

البیرونی اور جغرافیہ عالم از مولانا ابوالکلام آزاد مرتبہ و مقدمہ ڈاکٹر ابوسلمان شاہجہان پوری -/۲۰ روپے (پیپر بیک) -/۲۵ روپے (مجلد)
علامہ اقبال اور مولانا محمد علی از ڈاکٹر ابوسلمان شاہجہان پوری
مولانا محمد علی اور ان کی صحافتی جدوجہد " " -/۶۰ روپے (مجلد)
مکتوبات رئیس الاحرار (مولانا محمد علی) " " " -/۴۰ روپے (مجلد)
تذکرہ نعت گو شاعرات " " " -/۲۰ روپے (مجلد)
سرسید کی کہانی - ان کی اپنی زبانی مرتبہ ضیاء الدین لاہوری، مقدمہ ڈاکٹر ابوسلمان شاہجہان پوری -/۱۵ روپے (مجلد)
اقبال نہرو پولیٹکل آئیڈیالزم ایٹ کراس روڈز از الیس حسن احمد (انڈین پبلی کیشنز) -/۴۰ روپے (مجلد)
سراج اورنگ آبادی (شخصیت اور فن) پروفیسر سید شفقت رضوی -/۳۰ روپے (پیپر بیک) -/۲۵ روپے (مجلد)
اردو کے پوربی شعرا " " -/۲۰ روپے (پیپر بیک) -/۲۵ روپے (مجلد)